

**T**An Apologye made by Geo:  
ge Joye to satisfye (if it maye be) w. Tin  
dale: to pource & defende himselfe ageinst  
many sleanderouse lyes fayned vpon  
him in Tindals vncharitable ad vnsober  
pistle so well worthe to be prefixed  
for the Reader to induce him in  
to the vnderstanding of hys  
new Testamēt diligent

ly corrected & prin  
ted in the yeare  
of oure loz  
de. M.

CCCCC. and  
xxiiiij. in Nouember.

*B. 7. 54. 2*  
*Ann. Dylor*

**I** knowe and beleue that the bodyes of euery  
dead man shall ryse agayne at domes daye.

**P**salme. cxx.

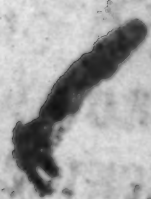
Lord / deliuer me from lyinge lippes /  
and from a deceitfull tongue. Amen.

1

5

3

5



20399

Of  
co  
hy  
to  
On  
th  
m  
g  
h  
th  
re  
ly  
m  
pi  
pa  
re  
le  
fa  
m  
m



## How we were once agreed.



After that w. Tyndale had  
put forth in prynt and thurst  
sted his vncharitable pyste  
into many mennis handis /  
his frendis & myne vnder  
standing that I had prepared my defen  
ce to purge and clere my name whyche he  
had defamed & defiled / called vs together  
to moue vs to a cōcorde & peace / where I  
shewed thez my grete greif & sorowe / for  
that he schulde so falsely belye & sclaunder  
me of syche crymes which I neuer thou  
ght / spake / nor wrote / and of sicke which I  
knowe wel his owne cōsciēce doth testifye  
the cōtrarie / euē that I denied the Resur  
recciō of the bodie / but beleue it as cōstā  
ly as hiself: & this with other haynous cry  
mes which he impingeth vnto me in his  
pistle / nether he nor no mā els shall neuer  
proue: wherfore except Tin. (sayd I) wil  
renoke the sclaunder sayned vppon me hym  
self / I wyl (as I am bounde) defende my  
fame & name / which there is nothyng to  
me moze dere & leif And to be shorte after  
many wordis: It was thus thowowe the

How we were once agreed.

The condicions of  
once agreed  
written.

mociō of our frēdis cōcluded for our agre-  
ment & peace: That I shulde for my parte  
(a reason and rekenyng firste geue why I  
trāslated this worde Resurrectio into the  
lyfe after this) permyt & leaue my trās-  
laciō vnto the iugemēt of the lerned in chri-  
stis chirche. And T. on his parte shuld cal  
agein his pistle into his hād / so to redres-  
se it / refozme it / & correke it frōliche scla-  
underous lyes as I was therewith offen-  
ded & he coude not iustifye thē / that I sh-  
ulde be therewith wel cōtēted / T. addyng  
with hys own mouthe that we shulde bot-  
th one accorde in his next testament then  
in pryncing in the stede of this vncharita-  
ble pistle wherewith I was offended / salu-  
te the reders with one comon salutaciō to  
testifye our cōcorde: of these cōdicions we  
departed louyngly. Then after. v. 02. vs.  
dayes I came to Tin. to se the correccion  
and refozmaciō of hys pistle / & he sayd he  
neuer thought of it sence / I prayd him to  
make yt redy shortely (for I longed sore  
to se it) and came agene to him after. v. 02.  
vs. dayes. Then he sayd it was so wryten



## How we were once agreed.

that I coude not rede it: & I layd I was  
wel acquainted with his hãde & shulde re-  
de it wel ynough: but he wolde not let me  
se it. I came agene the thirde tyme desy-  
ring him to se it / but then had he bethou-  
ght him of this cauylacion cōtrary to the  
cōdicions of our agrement / that he wolde  
firse se my reasons & wryte agens̃ them  
ere I shulde se this his refozmacion & re-  
uocaciō. Then thought I / syth my parte  
ād reasons be put into the iugemēt of the  
lerned / I ought not to wryte agens̃ thes̃  
tyl their iugemēt be done / no noz yet then  
nether / syth he is cōtent befoze these men  
to stonde to their iugemēt / & not to cōten-  
de any moze of thys mater withe me. yet  
I came agene the fourthe tyme / ād to be  
shorte: he persisted in his laste purpose ād  
wolde fyrs̃t se my reasons & wryte agens̃  
them and then leaue the mater to the iu-  
gemēt of Doctour Barnes ād of his felo-  
we called Hipinus pastour of .s. nicholas  
parishe in Hābourg / adding that he wol-  
de reuoke that euer he wrote that I shul-  
de denye the resurreccion. Then I tolde

¶ I find  
first breu-  
lych by  
promyse.



## Tindals opinion

one of the men that was present at the conditions of our agrement all this mater: and wrote vnto the other these answers that I had: so ofte seeking vpon T. to be at peace and to stande to hys promyse / Delyering the al to moue him & aduise him to holde his promyse / or els / if he wolde not / them not to blame me though I defende my selfe & clere my fame whiche he hath thus falsely & vncharitably Denigrated / Deformed / & hurte. But in cōclusion I perceyued that T. was half ashamed to reuoke according to his promyse al that he coude not iustifye by me / and with whiche I was so offended. wherfore sythe he wolde not kepe promyse / I am cōpelled to answer here now for my selfe: which I desier euery indifferēt reder to iuge indifferently.

And now first of all / because thou shalt se more clerely (good reder) what moued T. thus to belye me: to rage & rayle vpon me / & what is T. opiniō & doctrine as concerning the state of the soules departed / and also that he affirmed it cōstantly & defended the same vnto my face when I re-

## of the soules departed.

soned agens<sup>t</sup> him moze then once oꝝ twaye  
se ād pꝛoued him the cōtrary by the scrip-  
tures: mouyng him to reuoke his errour  
(which Doctryne to cōfute & put it oute of  
some mēis headis / my cōscience cōpelled  
of the truthe of goddis woꝛde cause dme  
to englysshe thys woꝛde Resurrectio the  
lyfe attir this) haue here his owne woꝛdis  
in his answere to. m. Moꝛis secōde boke.

And when M. Moꝛe pꝛoueth that the sain-  
tis be in heuē in glory with christe alredy sayng.  
If god be their God / then be in heuen: for he is  
not the God of the deade.

Moꝛe.  
lxix. leif  
the secon  
de syde.

Here saith Tind. that Moꝛe stealeth awaye  
christis argumēt where with he pꝛoueth the Re-  
surreccio / that Abraham & all sayntis shuld ruse  
again & not that their soules were in heuē: which  
doctryne was not yet in the worlde / ād with that  
doctryne he taketh awaye the resurreccio quyte  
and maketh Christis argument of none effecte.  
For when christe allegeth the scripture that god  
is the God of Abraham / ād addeth to that god  
is not the god of the dead / but of the lyuing: and  
so pꝛoueth that Abraham muste ruse agayne / I  
berye christis argument. & cetera.

Tindal



## The confutation

**Joye.** Here is it manifest that **T.** vnderstodeth  
The confutation of Tyndals opinion. not this place of scripture / nether know-  
 eth whother cristis argumēt tēdeth / nor  
 yet the Saduceis opiniō: and therfoze no  
 meruel though he geueth not this worde  
 Resurrectiother his pper significatiō / of  
 which ignozāce this his error springeth  
 God so suffering vs to fal stāding to miche  
 in our own cōsaight? / thynking our self so  
 highly lerned / & to trāslate & write al thin-  
 gis so exq̄sitley ād p̄rfaitly that no mā is  
 able ether to do it better oz to correck our  
Tyndals argumēt. work? whose argumēt is this. If the sou-  
 lis of the faithful were in heuē / there shul-  
 de be no resurrectiō of their bodies / whi-  
 che incōuenience to aboide / he laith them  
Thana baptists opiniō off the soules departed. Down to slepe out of heuē as do the Ana-  
 baptists ty! Domes Daye / but here I mer-  
 uell that **Tin.** is so sclēderly lerned in the  
 forme of argnyng that he se not howe his  
 antecedēce may be true & cōsequēce false:  
 seyng that the cōtrary of his cōsequēce is  
 necessary / that is to wit / there shalbe the  
 resurrectiō of the flesshe: Paule thus pro-  
 uing it. If Christ be preached to haue ry-

I. cor. in  
 thio. 15



## of Tyndals opinion.

sen/hobo happeneth that some of you saie  
there is no resurrecciō. Als who shuld th<sup>9</sup>  
argeto/ Christe our head is rylen: wher-  
foze yt must nedes foiove that his bodye  
which is his chirche shall ryle ageyn. For  
wherfoze shuld the beyng in heuen of the  
soulis of Peter & Paule & of all saint? let  
the resurrecciō of their bodies more then  
the being in heuen of Christis soule those  
iii. dayes did let his resurrecciō. Tin. wil  
saye: They be al redy in ioye/ & therfoze  
there nedeth no resurrecciō. And I saye/  
so was christis spirit & yet he rose agayn.  
And I denye T. argumēt/ For were they  
in neuer so greate ioye/ yet must their bo-  
dies ryle agayn/ or els he wil make christe  
a lyer & his doctryne false. Heuen & erthe  
shal soner passe away then one iote of god  
dis woꝝde shal passe vnfylled. The veri-  
te hath sayd it & wyte it/ cōcluding that  
our bodies shal ryle agein: wherfoze ther  
cā no cōdicionall aīcedēce of T. nor yet of  
any angel in heuē make this conclusiō false.

But let vs examē the text/ & se the Sa-  
duceis opinion/ vnto the whyche Christe

Tyndals  
argumēt  
is proued  
false.

Mat. 5

70  
**The confutation**

answereth so directly and so confuteth ye  
**The Sa-** utterly. **The Saduceis** / as wryteth that  
**Duceis o.** aunciant historiograph Josephus beinge  
**pinion.** himself a iew / in his .xviii. booke the .ii. ca.  
sayd that the soule of mā was mortall and  
**acto. 23** dyed with the bodie: and Paule cōfirming  
**Paule** the same to be their opinion / addeth that  
**declareth** thei said ther were nether spirits nor an-  
**the sadu-** gels: so that to saye there is nether spirit /  
**ceis opti-** (spirit properly is the soule departed) nor  
**mon.** aungel / is as muche to saye as the soule is  
mortall / & no lyfe to be after this: and the  
**Saduceis** in denyng the lyfe after this /  
Denied by the same denye but onely those  
two: that is / bothe spirit and angell: for if  
they had denyed by that worde Resurre-  
ctio the generall Resurrection to in that  
place / so had thei denied thre disticte thin-  
gis: but Paule addyng / Pharisei autē v-  
tracq; cōfitentur / but the pharises graunt  
thes bothe two / declareth manifestly that  
thei denyed but onely two thingis that is  
to saye bothe spirit & angell: for after this  
present life tyl Domes Daye there is no ly-  
fe of eny creature but of these two creatur-



21.  
of Tindals opinion.

respirits & aungels. And if by this worde  
de Resurrectio Paule had vnderstodē as  
C. Doth the resurrection of the fleshe / he  
wolde not haue sayd / the pharyses graūt  
thēz bothe / but all thē. For this worde  
track as euery latyne mā kuoweth / is spo  
kē but of two thingis only: but as for this  
my mynde I leaue it vnto the iugemēt of  
the lerned. And now we shall I proue yt by  
chrystis owne answer / that the Saduceis  
in those places of Math. Mark. & Luke /  
denied that there is any lyfe aftir this: mat. 22  
mar. 12  
luc. 20. and  
so nether to be spirit nor angel / whiche is  
as miche to saye as towoching the soule / it  
to be mortall. For yf it shuld lyue aftir the  
departing / thei thought to haue had takē  
chryste in this trappe with their questiō of  
those. vii. bryethē / that they now being all  
alyue aftir their dethe / shuld haue al leuē  
together that one wyfe at once: for thei sa  
yd that al these. vii. had hir here. But chry  
ste answerde them directly accor dyng to  
their opinion: and not aftir Cin. opinion of  
this worde resurrectio / telling them that  
thei erred being ignoꝛāt of the scriptures



## The confutation

18.5.12  
2.103.5  
And also of the power of god / whiche power  
chryste declareth to consist in the p̄seruing  
the dead a lyue / for because out of god the  
father and chryste the sone / being that were  
lyfe / all lyfe floweth / y<sup>e</sup> & that into the de-  
ad: whiche power to cōfirme into the con-  
futatiō of their opinion & their own cōfu-  
sion: he alleged these scriptures exodi. iij.  
But first he tolde them of the p̄sent state  
of the soulis departed / saynge that in the  
tother lyfe aftir this they nether marye /  
nor ar married / but thei ar as the aungels  
of god in heuē. And yet saith Tindal this do-  
ctrine was not then in the worlde / & what is do-  
ne with the soulis departed / the scripture make  
no mencio / but it is a secreete (saith he) layd vp in  
gods treasury. It is verely a depe secreete to  
him that is ignozāt so many playne scrip-  
tures whiche I shall here aftir brynge in  
prouyng their state in heuen. Here is also  
to be noted that chryste in describing the-  
ir p̄sent state / saith in the p̄sent tence.  
Thei mary not nor ar married / but ar ly-  
ke aūgels / y<sup>e</sup> egall vnto aūgels / & the son-  
nes of god saith Luke cap. xx. But yet p̄-

Tindal  
In his ex-  
positiō of  
S. John  
Writte.

Fore.

of Tindals opinion.

Tindal wyll saye that the present tence is  
here takē for the future / & playe boe pepe  
with the tencis as he englissheth resusci- mar. 12.  
tatur shal ryle agen / & not are reuiued or  
resuscited / yet must I aske hym whether  
that the childe of that lyfe & woꝛthy that  
woꝛlde (as Luke calleth thes) be not now luc. 20.  
moze lyke aungels then they shalbe aftir  
the resurreccion of their bodies: me thin-  
keth that in thys poynt / that they nether  
marve noꝛ are marved: aungels & the spi-  
rits be now bothe a lyke: & the chylde of  
the lyfe or the woꝛlde where now the bles-  
sed lyue with Chyste / are now moze lyke  
aungels then they shalbe aftir the resurre-  
ctio of their bodyes / for now they ar sub-  
stances incorporeal / immortal / & intelliec-  
tual / and so be aungels: but then they shal-  
be bodely substances haupng very flesshe  
and bones which the aungels neuer had  
noꝛ neuer shall haue.

But nowe let vs heare the scriptures  
wherwith chyste cōfuteeth their opinion &  
pueth the same thyng that the saduceis  
denyed. Crist cōsidering what thing thei

The tere  
is her ex-  
pended.



The text is declared.

denied / sayd vnto thez. De resurrectione  
vero mortuorum / nō legistis qđ vobis dictū  
est a deo / qui ait. Ego sum de<sup>9</sup> Abrahā. &c  
That is to saye. As cōcernyng the lyfe of  
thez that be dead hane ye not red what is  
tolde you of god saying: I am the God of  
Abrahā / the god of Isaac / and the god of  
Jacob: God is not the God of the deade /  
but of the lyuinge. By this argumēt: god  
is the god of the lyuing & not of the dead:  
God is the god of Abrahā Isaac & Jacob  
ergo Abrahā Isaac & Jacob are a lyue:  
chryste cōcludeth plainely / nothing els but  
that there is a lyfe after this wherbyn the  
soules departed lyue / whiche cōclusiō sith  
it is directly made ageynst the Saducees  
opinion / it must nedis folow that thei de-  
nyed in this place that thinge whiche chry-  
ste proued / for chryste was not so vncircū-  
specte to proue one thing / they denyng a  
nother / or els they myght haue well obie-  
cted saying: Sy<sup>r</sup> what is this answere to  
our questiō: we aske the whose wyfe shall  
she be at the general resurrection of their  
bodies: and thou answerest vs nothing.



## The text is declared.

els' noz pꝛouest vs any thing els with this  
scripture but that there is a lyf after this  
wher yn the soulis departed nowe lyue: &  
so to be both spirits & angels for that thei  
be lyke aūgels: If the Saduces here had  
denyed cheifely & pꝛincipally / by that woꝛ  
de Resurrectio the generall resurreccio /  
criste wolde haue pꝛoued it the by scriptu  
res / as well as he here pꝛoued thez the ly  
fe of spirits separated frō their bodyes / &  
chyste rēdering the cause of his argumēt  
to cōfirme the same & to declare the powꝛ  
of god in so pꝛeseruing the dead a lyue saith  
Omnes em̄ illi viuūt / all mē lyue in him / Ioc. 20.  
oz by hym. Also it is to be noted diligētly  
how that saynt Marke for the inducyng mar. 12  
of that autoꝛite of Moyses / setteth befoze  
the thing that yt pꝛoueth in these woꝛdis  
sayng. Ceterū de mortuis qꝛ resuscitant  
nō legistis in libro Moysi. &c. that is to sa  
ye. But as touching the dead / that thei ar  
resuscited oz they ar all redy a lyue (he sa  
ith not that they shalbe a lyue oz shall cyle  
agayne as C. in hys diligēt last coꝛreccio  
turneth the pꝛesentēce into the future: ad

## The text is declared.

the verbe passive into a neuter to stablish  
his error thus corrupting the text. And  
lyke wyse he plaith with the verbe in Lu-  
ke & in Marke he englissheth the verbe of  
the pretence resurrexerint / for the fu-  
ture. So sayne wolde he wrest the wordes  
fro their natyue sence to serue for hys er-  
roure) haue ye not red in exodo what Mo-  
ses saith &c. so that he induceth the auto-  
rite to proue that they are a lyue / & nothing  
lesse then to proue the resurrection of the  
fleshe. I wonder wherfore C. sitteth fro  
the text in these places. Here maye every  
man see / that the worde Resurrectio in this  
place / as in dyuerse other places of scrip-  
ture is takē for the lyfe after this wheryn  
the soules now lyue tyl the resurrectiō of  
their bodies as testifyeth Joā: And C. in.  
not knowyng this significatiō or not wil-  
ling to se it / is gretely to blame to wyte &  
so belye & sclaūder me sayng: That for be-  
cause I thus geuing the worde in his pla-  
ce his very significatiō / I do Denye the  
resurrectiō of the fleshe: which I neuer  
doubted of but beleue it as cōstāntly as he /

Resurre-  
ctio hath  
two signi-  
fications  
apo. 20



A rekeninge is gyuē of my trālatiō.

I haue pached & taught it / & so interpreted  
it where it so signifyeth & cōfesse it openly  
as euery man maye se that read my wor-  
kis / & as Cindals own cōsciēce testifieth  
the same. For though this place proueth  
not directly the resurrecciō of the bodie  
yet are there many places moo that pro-  
ue it clerely: as doth all the .xv. chapter of  
the first Byble to the Cozin. where I en-  
glish it Resurreccion / & in the article of  
our Credo: but in John / and in the .xi. cap.  
to the Hebrewes where the worde signify-  
eth the lyfe of the spirits departed / there  
I english it as the very worde signifyeth  
to put the reader out of doubt & to make it  
clere lest he be seduced & erre with Cind.  
beleuyng that the soules slepe out of heuē:  
when sleape in scripture is properly and o-  
nely vnderstandē of the bodye which shal  
be awaked and rylse ageyne.

For I did trāslate thys worde Resur-  
rectio in to the lyfe after thys / in certayne  
placis / for these two causes principally.  
first because the latyn worde / besid that  
it signifieth in other places the Resurrec-

For two  
causes is  
this wor-  
de Resur-  
rectio so  
trālated.

# The confutation

cion of the bodye / yet in these it signifieth  
the lyfe of the spirits or soul departed as  
mat. 22 christis answere vnto the Saduceis / ad  
apo. 10 John Declare. Secodaryly / because that  
agenst the Anabaptistis false opiniō / & a-  
genst their errour whom Erasmus repro-  
ueth in hys exposiciō of the Credo which  
saye the resurrecciō of the soules to be th-  
is: that is to weet / when thei shalbe called  
out of their pꝛeuey lurking places / in whi-  
che they had ben hyd frō the tyme of their  
departyng vnto the resurreccion of their  
bodies / because (I saye) that agenste the-  
se erroneouse opinions / these places thus  
truely trāslated make so myche ad so pla-  
nely / that at thys worde Resurrectio the  
lyfe of the spirit; astir this / their false opi-  
nion falleth & is vtterly condempned.

Hevett is  
ad to the  
grunde of  
one cause  
Surgo  
to rylse.  
Maneo  
to aby-  
de ozen  
dure.

And if Tin. wolde loke beter vpon his  
booke & folow not so miche his owne wit-  
te / he shulde fynde that the hebreu worde  
which comonly is trāslated into this Abbe  
Surgo / the same some tyme saynt Jerom  
me translated into Maneo / as in I saye.  
Verbū dñi manet in eternū / The worde



19

of Tindals opinion.

of the Lorde endureth for euer / some tyme  
 me into theise v̄bis sto / or cōsto / as I saye  
 rlvj. And some tyme into theis v̄bis Do-  
 no / cōstituo / excito / facio stare in vita / vel  
 seruo in vita as in exo. cap. ix. of Pharao.  
 Et pfecto ideo posui te / v̄l excitauite / ser-  
 uauite in vita / vel feci te stare / superstitē  
 te volui esse plagis meis : vt ostendā in te  
 fortitudinē meā &c. that is to saye: Doubt-  
 lesse or verely for this cause yet haue I set  
 and cōstitute the or stered the bp / pserued  
 the alyue to receyue my plages to Declare  
 my strength bpō the ād to shewe that my  
 name myght be knowne thowoute all the  
 worlde : of the which verbe there cometh  
 Surrectio & so Resurrectio whose rote &  
 original lith it hath these so many dyuerse  
 significaciōs / it must nedis folow that the  
 nowne diruyed oute therof haue as ma-  
 ny / & so to signifye that permanēt & veryc  
 lyfe or the pseruing of them styll a lyue /  
 which significatiō agreeth in all these pla-  
 cis of these thre euāgelistis / for thei all tel  
 one & the same stoye. If T. will englishe  
 thys verbe Resurgo every where to ryle

Resurre-  
 ctio hath  
 mo signi-  
 fications  
 then one.

## The confutation

agayne in bodye / so shal he trāslate it false  
ly / cozrupte the text & bzing the reader in  
to no small error / as once did one prea-  
cher in a sermō / expownyng this verse of  
the first psalm. Ideo nō resurgēt impij in  
iudicio &c. englysshing yt thus: wherfoze  
the vngodly shal not rylse agayn in the iu-  
gemēt. wherat many were offended & a-  
stonied / & some beleued that the vngodly  
shulde not rylse agen at the generall iuge-  
mēt. which worde in that place Philip me-  
lanchton / Martyne Bucer / Conradus  
Hellican<sup>9</sup> / Zwinglius / Capensis / (men of  
greter knowleg / higher lerning / & moze  
excellēt iugemēt in holy scripture / in the  
hebrew / greke & latyne then Tindal is o-  
uer lykely to be ) trāslate it into these ver-  
bis: cōsistunt / cōstant / perstant / durāt / vi-  
uunt: redering the &c. thus. Ideo nō cō-  
stant nō cōsistūt nō durāt / oꝛ nō viuūt im-  
pij in iudicio &c. that is to saye the vngod-  
lye abyde not / noꝛ endure / noꝛ lyue in the  
company of the iust at the iugemēt: whe-  
ther it be in the generall oꝛ particulare iu-  
gemēt of every soule departed: as Rabbi



21  
of Tyndals opinion.

Kimby cyted of Bucere vpon that same  
verse taketh Iudicium in that place: Also  
Bartholomeus Westhemerus gathering  
out of the lerned ménis workis / in hys bo  
ke entituled Collectanea cōmuniū tropoz /  
the dyuerse significaciōs of wordis / & the  
comō phrasīs in the scripture: declareth in  
the .iiij. c. leif / in how many places th<sup>y</sup> wo  
rde Resurrectio is takē for the ferme pma  
nēt lyfe of the soulis now deptyed: And Hē  
richus Bullynger<sup>9</sup> / a mā of grete lerning  
& greter iugemēt both in the scriptures &  
the tōgues cōsenteth with me in the signi  
ficaciō of this woꝛde Resurrectio in these  
placis. Many woꝛd<sup>s</sup> in dyuerse places of  
the scripture haue diuerse / y<sup>e</sup> some 2trari  
significaciōs: which thyng if it be not dili  
gētly obserued of the trāslatour trāslatin  
ge one for a nother / he may lone erre & cor  
rupt the text into the grete perel of the re  
der. Iā sure that T. wil not euery where  
englishe this woꝛde Bñdico a lyke / as to  
blesse: for in some plac<sup>s</sup> it signifieth to cur  
se / nor yet engleshe pctm syñe / for in some  
placis it signifieth the cowe or calfe offered

## The confutation

bp for synne / & so the selfe sacrifice offered  
bp for the synne / & the expiatio & clensing  
oz purgacio from synne / as is chrisste hym  
scife so called. But here wil Tin. let grete  
scozne that I being so vnlearned in the he-  
bzeue and other togues (as I am in very  
Dede) shuld take vpon me to poynt him to  
this marke whych ether of ignorance he  
sawe not / or els of a selfe wyll ad froward  
mynde wolde not se yt.

Furthermoze he findeth hiself soze ag-  
grieved for that I haue so englystred this  
wozde Resurreccio in the. xi. chap. to the  
heb. ii hebreus in thys place. Some men were  
racked / & yet refused they to be redemed  
oz delyuered / to thentet they might haue  
potioze resurrectione / saith the text: whi-  
ch T. englistheth a beter resurreccio: whe-  
re it is playn that he englistheth it falsely /  
for sith he taketh here Resurreccio for the  
resurreccio of the fleshe: & this coparison  
is here betwene two resurreccions only / it  
must nedis folow that aftir T. there shuld  
be two resurreccions of our bodyes / of the  
which one is beter then the tother: & these



23  
of Tindals opinion.

me so stretched & racked hauing experie  
ce of the worse resurrecciō Despyled the de  
lyuerāce to obtayne the beter. Here may  
yese in what absurdytes & errours Tin.  
wappeth himself for falsely trāslating thys  
worde Resurrectio in this place: wherfor  
reacording to his owne desier in the en  
de of hys first new testamēt Despyring all  
that be able to mende that at was amysse  
in it & to geue the wordis (where he did it  
not himself) their right significacions: for  
he cōfelleth enē there that hys first trālla  
cion was a thinge bozne befoze the tyme/  
rude & imperfite / rather begun then fyni  
shed / not yet hauig her right shape. This  
I saye hys owne desyer ād cōfession & my  
cōsciēce so cōpelled me & caused me where  
I sawe sicke notable fautes to mēde thez/  
lest so many false bokz thzuste into mēnis  
hādis might ether stave the reader oz els  
seduce him into any errour. Therfoze (I  
saye) I englisse it th<sup>o</sup> / that thei mought  
receyue rather the beter lyfe: for the cōpa  
rison 2listeth betwene this lyfe / of whiche  
thei were werie / and the tother beter lyfe

## The confutation

After this whiche thei so seruētly desired  
that they refused to be delyuered frō the  
ir paynes. And euē in the next lyne befoze  
T. himself/magry his tethe: was cōpelled  
so to englyshe the same worde calling yt  
lyfe/ & not the resurreccion. wherby thou  
mayst se (good reader) of what stomake &  
mynde he wyrteth agenst me. Let euery  
mā loke in his first translatiō: & there shal  
he read this text. Mulieres acceperūt ex  
resurrectiōe mortuos suos / thus englysh  
shed of hiself. The women receyued their  
dead to lyfe ageyne. Lo here resurreccio  
after T. signifyeth lyfe/ & not the generall  
resurreccio: ergo T. aboꝛreth this worde  
resurreccion & denyeth the resurreccio of  
the fleshe/ these be his argumētis ageinst  
me/ wherwith (if he thinketh thez so stron  
ge) I do here snare & hold him faste/ tyl he  
be able to loole him selfe. But yet I neuer  
red that/ ex/ shulde signifie/ ad/ as to tra  
slate ex resurrectiōe to lyfe/ but rather frō  
that lyfe. Also in this we differ here: for he  
calleth resurreccio the pꝛesent lyfe of this  
worlde/ which is no lyfe in ȝparison to the



of Tindals opinion.

tother / & I cal it the lyf of the tother worlde wherin the blessed soulis lyue with crist tyl Domes Daye: & ther after euer moze with their bodies to. But yet in his last new testamēt so diligētly corrected & cōpared wyth the greke / because he wolde varie & swarue fro my englysshig (ye frō the trueth of the worlde) he goyth aboute perambages with a lōge circūlocutiō / saying raysed frō dethe to lyfe agen: lo here ex resurrectione signifieth raysed vnto this lyfe agē / he had leuer th<sup>9</sup> play bo peep with .ij. wordis / turning ex into ad / & the noone into a participle / & the very lyfe of the spirits separated ito the dedly shadow of th<sup>is</sup> worlde / thē to say the trueth wyth me. Here may ye se what shift<sup>is</sup> th<sup>is</sup> mā maketh to disorde fro me: ye rather frō the trueth.

But let vs retorne to Tin. his answer to M. More in the sayd place and se with what faithfulness & reuerēce he allegeth Paule. There he saith that Paulis argument is this / If ther be no resurreccion / we be of al wretches the most miserablest  
Here may ye se how T. runeth ryot of his

Tindal  
is confuted.

I. Cor. 15  
thio. 15

## The confutation

And al  
belieth  
paule.

owon wit falsely belying Paule hauing no  
respecte vnto his book / nor yet Devo reue-  
reñce vnto holy scriptures alleging the / It  
wolde haue wel becomē as grete a clerke  
as he is / first to haue turned to Pauls ar-  
gumēt and loked moze diligētly whyther  
Paule had so knytte it togither / & not to  
haue coupled paulis 2sequēce with an an-  
cedēce of his own ymaginaciō / for thys is  
Paulis argumēt. If we haue but in thys  
lyfe onely oure hope fastened in chryste / so  
were we miserablest of al mē. He saith not  
If ther were no resurrecciō / for so myght  
his antecedēce be true & his 2sequēce false:  
for admitted that as T. allegeth hi / there  
were no resurreccion / yet foloweth it not  
that the electe now departed beinge (as  
now at laste he is cōpelled to graunt) in no  
wozse case thē chrystys spirit was frō his de-  
th tyl he rose agen / be most miserable of al  
mē: for they that be yet a lyue / & they that  
be dead & not receyued into Abrahāms boz  
but in hel in tozmētis be miche moze mise-  
rable. But what saith T. to his own argu-  
mēt: for Paul made it not / verely euē thys?



27

## of Tindals opinion.

Now Paule thou art vnlerned / Go to m. Now Tindal  
re & lerne a new waye. We be not most miserable  
though we ryle not agene / for oure soulis go to  
heuen as sone as we be dead. This saith Tin. Joye  
proniously in a mok as though it were fal  
se / that oure soulis as sone as we be dead  
shulde go to heuen. And as there in as grete Tindal  
ioye as Christ that is rylen agayne. In heuen Joye.  
dare I saye that thei be: ye & that in ioye /  
if they dye in the lorde / but whether in as  
grete ioye as christ hiselfe / let Hoze & T.  
dispute it. And I meruel saith T. that Paule Tindal  
had not counforted the Thessaloniās wth that  
doctryne / if he had wist it / that the soulis of theire  
dead had bene in ioye as he dyd wth the resur  
reccion that theire dead shuld ryle agen. Neuer Joye.  
meruel at it Tindale / for Paule thought  
this present cōsolacion sufficiēt and could  
haue cōfōrted thez then with many mo /  
as with this of Christ. Joā. v. that who so  
here my worde & beleue in hym that hath  
sent me / hath lyfe euerlastinge & shall not  
come into cōdēpnaciō / but is passed ouer  
frō dethe to lyfe. whiche cōsolaciō because  
in that place ad at that tyme Paule spake

## The confutation

it not: is it a good argumēt that ther was  
 nonliche: ye must beware (sy) how ye ar-  
 gwe a negatiuis / forliche kynde of argu-  
 mēts be the worste & feblest that ye cā ma-  
 ke. It is a naughty argumēt / Paule dyd  
 not fozt thē with that doctrine / but with  
 another as good / ergo that doctrine was  
 false or was not in the world: ye may not  
 iuge Paule as ignoraunt as you be in it /  
 because he did not then & there expresse it  
 for in other places he declareth & techech  
 that doctrine plenteously ynoughe.

Cell. li.  
 of these  
 code sy  
 de.

Now reade Tinda. wordis in hys an-  
 swere to M. Moris fourth boke / and loke  
 whether he graūteth not playnly that the  
 soulis sleap tyll Domes Daye / and whether  
 he calleth not the Doctryne that they shul-  
 de lyue euer: he ythen and fleschly Doctryne  
 of the Philosophers toynded wyth the po-  
 pis Doctryne. And agayn in the. cxviii. leif  
 where vnto he remitted the reader in his  
 table withe thys sentence / Soulis sleap /  
 belyng Christe and hys Apostles saynge  
 that they taughte nonother / And yet bo-  
 the there in his answers and in his expo-

Cxviii.  
 leif.



29  
of Tindals opinion.

tion vpon Johns Bystle apon this text.  
And now lytle chylde abyde in him / that  
when he shall apeare. &c. He sayth yt is a  
depe secreete layd bp in gods tresury And  
yet a lytle befoze vpo this text. And he is  
the satisfaccion &c. He bryngeth in Paule  
tellynge a longe tale in hys sleap (yf Tin.  
Doctryne be trew) and maketh Paule at la-  
ste to cōfesse that he himself with other sa-  
yntis be in heuē / contrary to hys owne sa-  
ynge / read the. xvi. lyne the fyrste syde of  
the. xii. leif of the expolicyn of that text.  
And he is the satisfacciō &c. And ther shalt  
thou se how Tindals wordis fight agens  
them selfe. Finally yf yt be so depe a secre-  
te / no scripture to make mencion of their  
state / I wounder what made Tindale so  
bolde to saye and to wyte yt to / that thei  
sleap / & that thei be not in heuen: & now at  
last to thinke thei be in no worse case then  
was cristis spirit after his dethe vntil his  
resurrecciō. After I had sene theise places  
and known Tindals erroneouse opinion  
I resoned wyth hym as we walked togi-  
ther in the feeld moze then once oꝝ thwyse:

Tindals  
wordes  
fght a-  
gens  
chrs  
selfe.

## The confutation

byngyng ageynst himliche textis as me  
thought/proved playnely agens hym/as  
when chryste answerde the theif hangyng  
Luc. 23 by his crosse saying. This daye thou shalt  
be with me in paradysse. where I sayd It  
is manifest that if chryste had that daye co  
mended hys spirit into hys fathers handis  
in heuē (as he dyd in deed) & promysed that  
the spirit of the theif shuld be with his spi  
rit (for their bodies were not togither) it  
must nedys folow that hys spirit was wi  
th cristys spirit in heuē. And to expresse the  
place moze playnly chryste added saying/  
parady In paradysse/ which is not els then in he  
seis ta- uen. whych one autozite albe it/it had be  
ken for ne sufficiēt for any mane that wolde haue  
heuē. 2 admittid & receyued the sengle and playn  
cor. 12. beryte of cristys worde/yet I brought for  
the chrystes wordis agayn describing the  
state of the faithful & vnfaithful after this  
lyfe/saying. Math. viiij. I tell you verely  
that many shal come fro the east & west and  
shal sit down to eat with Abraham Isaac  
and Jacob in the kyngdō of heuē/that is  
to saye/shalbe associated vnto Abraham and



of Tindals opinion.

Isaac to be partetakers of their ioye and  
 fruicyon in heuen/ but the chyliden of the  
 kyngdō of the denyll shalbe cast forth into  
 extreme derknesles where shalbe wepin-  
 ge & gnawing of tethe. This sitting downe  
 at table with Abrahā/ is not els but A-  
 brahā's bosome into which all that resem-  
 bled Abrahā in faith/ after their departin-  
 ge were receyued / as ye maye se of Laza-  
 rus. Luke. xvi. where the state of the ele-  
 cte & of the reprobated immediatly after  
 their deth is described/ the electe to be boz-  
 ne of aungels into Abrahams bosome as  
 was Lazarus / & the reprobated to be ca-  
 ste into hell into tormētis wyth the ryche  
 glotō. Then alleged I Paule saying: For  
 we knowe that yf oure erthye tabernacle  
 where in we dwell were destroyed/ yet ha-  
 ue we a perpetual māshon not made with  
 handis/ in heuē: of these mansiōs all redy  
 prepared of chryste yt is wyrtē. Joā. xiii.  
 And at last Paule affirmeth that to be ab-  
 sent from the bodye/ is to be present with  
 god / saying. we haue cōfydence & aproue  
 thys to be beter/ that is to weite/ to be ab-

Abrahā's  
 bosome.

2. cor. 5.  
 Erthye ta-  
 bernacle/  
 oure cor-  
 ruptible  
 bodye.  
 we haue  
 taberna-  
 cle/ is ch-  
 at ioye &  
 gloriouse  
 presence  
 of god.

## The confutation

Sleep is  
onely ap-  
propriated  
to the bo-  
dies.

Phi. I.

apo 14

apo. 20

The first  
resurrec-  
tiō is the  
lyf of the  
soules.

sent frō the bodye and to be present w<sup>th</sup> god / which saying is spoken of the state of soulis now beyng with god / absent frome theyr bodyes yet a sleape in the erthe tyll thei be awaked & raised vp at the general iugemēt. Unto this pertayneth his sayin-  
g is also vnto the Philippians / affirming that dethe is to himself moze aduantage then here to lyue: & therfore he desired to be losed from his bodye that he might be with crist his life: & this state to be muche beter then the lyfe of this worlde. Then I  
alleged John in the Apocalipse describig the states bothe of the dampned & also of the blessed that dye in the lord hēce forth: which sith they be blessed frō their dethe forth / it must nedis folow that thei be in blyss in heuē. And John repetyng the same state describyg it almost w<sup>th</sup> the same word; saith those soulis were alyue & raigned with crist. M. vere &c. & calleth that lyfe of the soulis / primā resurrectiōnem / the first resurrecciō: & hym blessed & holy which hath his parte in the fyrste resurrecciō: here is it playn that this worde



39

of Tindals opinion.

Resurrectio is not euery where taken a lyke as T. saith/and John describeth the state of the secōde resurrecciō immediatly in the same cap. & calleth the state of the dāpned the secōde dethe by whiche correlatiuis calling it the first resurrecciō in respect of the secōde / & those antithesis ad puttyng one cōtrary agenst another euery reader maye gather whiche is the first lyf / & the firste dethe / whiche is the secōde dethe & secōde resurrecciō. But these playn testimonyes of the scripture wolde take no place with Tindal / for he wrested & writeth thez cōtrary to his owne doctryne out of their proper & pure sence with fained gloses to shifte and seke holes / he after his wont disdaynful maner agenst me fylt them forth betwene hys fynger & his thombe / & what disdaynfull ad obprobrious wordis he gaue me for so reasonyng agenst hym I wyll not now reherce / lest I shuld minyssh the good opiniō that some men haue in him. Also ther is a playne description of the state where vnto the soules departed in crist he ar receyued Heb. xii.

## The confutation

ye ar not come vnto the hill Sinai to which  
 none might touche: but ye are come vnto  
 the moūte zion the cite of the lyuing god /  
 the heuēly Ierusalem / & vnto the innume-  
 rable cōpany of aūgels vnto the cōgrega-  
 cō of our former first begotē fathers wri-  
 ten together in heuē / & to god the iuge of  
 al men / & vnto the spiritis of the pure iuste  
 and vnto Iesus criste the mediatour of the  
 newe couenant euē vnto the bespzeigned  
 bloude. Here is yt playne / that in this he-  
 uenly Ierusalem ar now the cōgregation  
 of our former fathers & the spirites of the  
 iuste men / for after the generall resurrec-  
 cion / this cōgregation shalbe no spiritis /  
 but the cōpany of very mē haupng fleshe  
 and bone / whiche the spiritis haue not: crist  
 sayng to his Disciples sele and touche me /  
 for a spyrit hath nether fleshe nor bones.  
 But at laste I remēber that I made hym  
 thys reason / saynge. Syr ye knowe that  
 chryste is our head / & we his members / &  
 1. cor. 15 altogether hys bodye / ye knowe also that  
 chryste is the firste frutis / & fore leader of  
 them that sleap / Then I argewed thus /



35

of Tindals opinion.

The bodye must nedis folow the head / & whether the head wēt thither must the bodye folow (for crist optayned of his father ioh. 14  
and. 17 that wheresoeuer he shuld be / there shulde his faithful be with him to se his glozie) but christis spirit departed slept not oute of heuē / but wente into the fathers hādīs in heuē / wherfoze euen so shall ours after our dethe / if we dye his mēbres ād in the lord: This reason did so byght Tindal / and stoke so faste vpon hym that he coude not shake it of / but is now at laste (thāked be god) cōstrayned to saye with me in hys goodly godly pistle agēst me / that Tindal I thynke (he dare not yet cōstātly affirme it) the soules departed in the faith of crist to be in no worse case then the soule of criste was frō the tyme he deliuered his spirit into the hādīs of his father vntill the resurreccion of hys bodye. Here maye Joye. every reader se / that though he thinketh now other wyse then he hath wrytē in so many placis / & now thynketh the very same that I euer affirmed & obiected agēst him / yet had he leuer ageinst his owne conscience thus enuyously withe so many

## The Apologie & answerē

spightfull lyes ād sclaunders vnto my perpetuall infamy / hauyng no respecte vnto the sclaunders and hurte mynistrēd vnto the congregaciō of Chriſte / nor yet to the gaudye ād reioyle of our aduersaries / to haue wryten agenſt me then to refrayned his pēne ād aknowleged hys errour. So proud ād arrogāt are they that ſtonde ſo hyghly in their own cōſayghy ād falſe opinion / pertinātly to defende it though they ſe it right falſe / rather then they wolde ſe me conuicted eſpecially of any ſimple and one that apereth not ſo wel lerned as they be them ſelues. But let vs now here Tindals vncharitable piſtle ſet befoze hys newe Teſtament thus tytled.

**Tindal** William Tindal / yet once more  
to the Chriſten Reader.

**Joye.** Tindale ſhulde haue gotten hym more honeſty / and leſſe ſhame / yf he had wryten once leſſe to the reader.

**Tindal** Thou ſhalt vnderſtonde (moſt dere reader) when I had taken in hande to loke ouer the newe teſtament agayn / and to compare it with the grecke / and to mend what ſo euer I coude fynde



87

vnto Tindals pistle.

ampste and had almost finished the labour.

It was but looked ouer in deed nothing. For.  
ge performing his so large promyses ad-  
ded in the later ende of his first translatiō  
to the reader / and I wonder how he cou-  
de compare yt with greke sith him selfe is  
not so exquisitely sene thereyn.

George Joye secretly toke in hand to correct Tindal  
it also / by what occasyon his cōscience knoweth:  
I preuēted me / in so moch / that his correcciō was  
printed in greate noumbre / per myne beganne.  
When it was spied and worde brought me / tho-  
ugh it semed to dyuers other that George Joye  
had not vsed the offyce off an honest man / se-  
ynge he knewe that I was in correctynge it my  
selfe: nether dyd walke after the rules of the lo-  
ue and softenes which Christe and hys disciples  
teache vs / howe that we shulde do nothyng of  
stryfe to moue debate / or of vayne glorie / or of  
couetousnes. yet I toke the thinge in worth as  
I have done dyuers other in tymes past as o-  
ne that haue more experience off the nature and  
disposicion off that mannes complexyon / and  
supposed that a lytle spyle off couetousnes and  
vayne glorie / (two blynde goydes) had bene

## The Apologye & answerē

the onlpe cause that moued him so to do/ aboute  
which thinges I strine with no mā: & so folowed  
aftir & corrected forth & caused this to be printed  
without surmyle or lokynge on hys correctyon.

**Joye.**  
A notice  
indicate  
be nō in  
dicemini

O good Reder/ here mayst thou se of  
what nature & cōplexion T. is so sodenly  
fyerceley & boldely to choppe in to any mā:  
his cōscience & so to vsurpe & pzeuent the  
office of god in iugmēt which is onely the  
enseer & sercher of herte & mynde. Thys  
godly mā/iugeth & noteth me bayngloxi-  
ouse curiouse & couetouse / & alsoz correc-  
king a false copie of the testamēt that thei  
mought be the trwelyer pzed agē/ ād  
so not so many false bokis solde into the re-  
alme to the hurt and Deceyt of the byers  
ād reders of thē. I correcked but the false  
coppe wherby ād aftir whyche the pinter  
dyd sette his boke ād correcked the same  
himself in the pzeffe. But I shall now pla-  
ynly & sengly (for the trowth knoweth no  
fucated polesshed ād paynted oracion) De-  
clare vnto every man/ wherof/ howe/ and  
by whō I was moued ād despered to cor-  
recke this false copie that shulde els haue



into Tyndals pistle.

brought forth mo the two thousand faller  
bokes moze then euer englōd had befoze.

first/thou shalt knowe that Tyndal a-  
boutē. viij. or. ix. yere a goo trāslated and  
pzynted the new testamēt in a mean great  
volume/ but yet wyth oute kalender/cō-  
cordāces in the margent/ & table in the-  
de. And anon aftir the twothe men gotē a  
coppe & pzynted it agen in a small volume  
adding the kalēdare in the begynning/cō-  
cordāces in the margēt/ & the table in the-  
de. But yet/for that they had no englisse  
man to correke the setting/thei theselue  
hauyng not the knowlege of our tongue/  
were compelled to make many mo fautes  
then were in the coppe/ & so corrupted the  
boke that the simple reder might ofte ty-  
mes be tarped & steek. Aftir this thei pzy-  
nted it agein also without a correctour in a  
greater letter & volume with the figures  
in thapocalipse whiche were therfoze mi-  
che faller then their firste. when these two  
pzyntes (there were of thez bothe aboutē  
v. thousand bokis pzynted) were al soude  
moze then a twelue moneth agoo/ Tynd.

## The Apologye & answere

was pricked forth to take the testamēt in  
hāde / to print it & correke it as he profes-  
seth ād pmyseth to do in the later ende of  
his first trāslaciō. But T. plōged & differ-  
red so necessary a thing ād so iust Desyers  
of many mē. In so miche that in the mean  
ceason / the dewch mē prynted it agen the  
thyrde tyme in a small volume lyke their  
fiste prynt / but miche moze falsethē euer  
it was befoze. And yet was T. here called  
bpō agen / seying there were so many false  
printed bokis stil put forth & bought vp so  
fast (for now was ther geuē thāked be god  
a lytel space to bzeath & reste vnto chzistis  
chirche aftir so lōge & greuouse psecucion  
for reading the bokes) But yet befoze thys  
thyrde tyme of prynting the boke / the prin-  
ter desiered me to correke it: And I sayd  
It were wel done (if ye prynted thē agene)  
to make thē truer / & not to deceiue our na-  
ciō with any mo false bok / neuertheles I  
suppose that T. himself wil put it forth moze  
pfait & nexoly corrected / which if he do / yo-  
urs shalbe naught set by nor neuer solde.  
This not withstāding yet thei prited thez



261

vnto Cindals pistle.

ad that most false & aboute .ii. M. bokis / &  
had shortly solde the al. All this lōge while  
C. slept / for nothing came frō him as far  
re as I coude perceiue. Then the deuote  
begā to printe the the forth tyme becau  
se thei sawe nomā els goyng aboute thez /  
& aftir thei had printed the first leif which  
coppe another englisch mā had correcked  
to them / thei came to me & desiered me to  
correcke the their copie / whō I answered  
as befoze / that if C. amēde it with so gret  
diligēce as he pmysethe / yours wil bene  
uer solde. yisse quod thei / for if he pypnte.  
.ii. m. & we as many / what is so litle a nou  
ber for all englōd : & we wil sel ours beter  
cheape / & therfore we doubt not of the sa  
le : so that I pceyued well & was suer / that  
whether I had correcked theyr coppe or  
not / thei had gone forth with their worke  
& had geuē vs .ii. m. mo bok̃ falselyer pri  
ted the euer we had befoze. The I th<sup>9</sup> cōsi  
dered with myself : englōd hath ynowe & to  
many false testamēt̃s & is now likely to ha  
ue many mo:ye & that whether C. correck  
h<sup>9</sup> or no / yet shal these now in hād go forth

## Chapologye & answere

uncoꝛrected to/except some body coꝛrect  
them: And what C. Dothe I wote not/he  
maketh me nothing of his coũsel/ I se no-  
thyng come frō him all this longe whyle.  
wherin with the helpe that he hathe/ that  
is to saye one bothe to wyꝛte yt ād to coꝛ-  
recte it in the pꝛesse/ he myght haue done  
it thꝛyse sence he was first moued to do it.  
For C. I know wel was not able to do yt  
with out sicke an helper which he hathe e-  
uer had hitherto. After this (I saye) coſpa-  
dered/ the pꝛinter came to me agen ād of-  
fꝛed me.ii. ſtuuers ād an halfe foꝛ the coꝛ-  
recting of euery ſheet of the coppe/ which  
foldē cōtayneth. xvi. leaues/ & foꝛ thꝛe ſtu-  
uers which is. iiii. pence halpeny ſtarling/  
I pꝛomiſed to do it/ ſo that in al I had foꝛ  
my labour but. xiiii. ſhylyngis ſlemelliſhe/  
which labour/ had not the goodnes of the  
deede & comon pꝛofyte & helpe to the rea-  
ders cōpelled me moꝛe then the money/  
I wolde not haue done yt foꝛ. v. tymes ſo  
miche/ the copie was ſo coꝛrupt & eſpecial-  
ly the table: & yet ſaith C. I did it of coue-  
tousnes: If this be couetousnes/ thē was



43

vnto Tindals pistle.

Tindal moche moze couetouse / for he (as  
I herd saye) toke .x. ponde for his cor-  
reccion. I dyd it also / sayth he / of curiosite ad  
baynglozy / ye & that secretly: and did not  
put to my name / whiche / I saye / be two e-  
uyl det tokes that I sought no baynglozy /  
for he that doth a thing secretly & putteth  
out hys name / how seketh he baynglozy:  
and yet is not the man ashamed to wyte  
that baynglozy & couetousnes where my  
two blynde goides / but I tell Tin. agen /  
that if malyce & enuy (for all his holy pte-  
ficiōs) had not bene his two blynde goi-  
des / he wold neuer haue thus falsely / vn-  
charitably / ad so spightfully belyed & sla-  
undered me with so perpetual an infamie.  
Tin. saith I walked not after the rules of  
loue & softenes / but let men read how ma-  
liciously he belyeth & slaundereth me for  
wel doing: & iuge what rule of loue & soft-  
nes he obserueth. It is greate shame to  
the teacher when his owne deedis & wor-  
dis reprove ad condempne himself: He hath  
grete experieñce of my natural disposicion  
and cōplexion saith he. But I wyll not be

## Chapologye & answere

his Phisicion & decerne his water at this  
tyme. And as for his two Discipls that ga-  
ped so longe for their masters morsel that  
thei might haue the aduantage of the sale  
of his bok of which one sayd vnto me. It  
were almole he were hanged that correc-  
keth the testamēt for the Dewch / & the to-  
ther harped on his masters vntuned str-  
ing / saying that because I english Resur-  
recciō the lyfe after this / mē gatherd that  
I denied the general resurreccion: which  
errour (by their owne sayng) was gatherd  
longe before this boke was printed / vnto  
which ether of theis Disciples I lemed no  
honest mā for correcking the coppe / I wil  
not now name thē / nor yet shew how one  
of thē / neuer I dare say sayng. I. Jerome  
de optimo gñe interpretādi / yet toke vpon hi  
to teche me how I shuld trāslat the scrip-  
tur / where I shuld geue worde for wor-  
de / & whē I shulde make scholias / not / &  
gloses i the margēt as hiself & hys master  
doith. But in good faith as for me I had  
as lief put the trwthe in the text as in the  
margēt & excepte the glose expowne the



45

vnto Cindals pistle.

text (as many of theirs do not) or where  
the text is playn ynough: I had as lief le-  
ue siche fryuole gloses cleue out. I wolde  
the scripture were so puerly & plyantly tra-  
lated that it neded nether note/glose nor  
scholia/so that the reder might once swim  
me without a cozke But th<sup>y</sup> testamēt was  
printed or T. was begū / & that not by my  
preuēciō / but by the p<sup>r</sup>inters quicke expe-  
diciō & T. own lōge fleaping / for as for me  
I had nothing to do with the p<sup>r</sup>inting ther  
of / but co<sup>r</sup>rected their copie only / as whe-  
re I foude a wo<sup>r</sup>de falsely p<sup>r</sup>inted / I mē-  
ded it: & whē I came to some derke sentē-  
cis that no reaso<sup>n</sup> coude be gathered of the  
whether it was by the igno<sup>r</sup>āce of the first  
trāslatour or of the p<sup>r</sup>ynter / I had the la-  
tyne text by me & made yt playn: & where  
any sentēce was bnpfite or clene left oute  
I restored it agene: & gaue many wo<sup>r</sup>dis  
their pure & natieue significaciō in their pla-  
ces which thei had not befoze. For my cō-  
sciēce so cōpelled me to do / & not willingly  
& boetingly to slip ouer siche fault<sup>s</sup> into the  
burte of the text or hinderāce of the reder

## Chapologye &amp; answere

But to certifie the (good indifferēt reader) w<sup>th</sup> what cōscience & discreciō T. wrote this vnsober pistle agēst me / thou shalt here after se / that of some greuouse crimes he accuseth & cōdēpneth me of an hear<sup>s</sup>aye or of the infozmaciō by other mē

**Andal** That my curiosite shuld haue dzabone no small nouber vtterly to Denye the Resurrecciō of the bodye / affirming that the soule Departed is the spiritual bodie of the resurrection / & other resurrectiō shal there

**Joye.** none be. This infozmaciō T. bzingeth in / in the secōde leff of his pistle to cōfirme the same sclaunderouse lye ymagened of hys owne brayne / adding with a cōstant affir

**Andal** maciō these woꝝdis. And of al this is George Joyes vnquiet curiosite the hole oc

**Joye.** calion. This shameles lye & sclaūderouse affirmaciō T. is not ashamed to prynte / onely because I saye that there is a lye after this wherein the blessed spirits departed lyue in heuē with criste (for this is his boyle argumēt / he that putteth the soules in heuē before Domes Daye stealeth away the resurrecciō of their bodyes / Ge. Joye



47  
vnto Tindals pistle.

sayth they be in heuē / ergo he denyed the  
resurrecció) but also because he is so enfor-  
med. Besydis thys condēpnaciō of me by  
hearsaye oz enformaciō of hys faccyon: he  
is not ashamed of hys owne brayne to af-  
firme & to wypte it / saying in the same fo-  
re the peise of his pistle thus. Moreover / Tindal  
ye shal vnderstōde that George Joye ha-  
th had of a lōge tyme meruelouse ymagi-  
naciōs about th<sup>e</sup> worde Resurrecció that  
it shulde be takē for the state of the soulis  
departed &c. which same meruelouse yma-  
ginacion / John apo. xx. hath: calling that  
state oz lyfe the first resurrecció: No.  
we yf T. nor yet his wyse enformers can-  
not proue nor iustifye these sclaūderouse  
lyes vpon me / as I know well they neuer  
shall as every mā maye se me in my bokis  
cōstantly wyptynge & affirmynge the Re-  
surreccion of our bodyes at Domes daye  
which (I thanke god) I neuer doutēd of:  
may ye not se then the maliciouse entent /  
shrewed purpose / & corrupt cōscience of  
this mā for all his holy protestaciōs / thus  
temeraciouly & abominably to wyrite to

## Chapologye & answer

defame and sclaūder me. Alc not these the  
 venomouse tethe of vepers that th<sup>9</sup> gna-  
 we a nother mānis name. at thei not spe-  
 aris a dartis & their tōgues as sharpe as  
 swerdis as the pphet paynteth thē. whet  
 te thei not their tōgues lyke serpētys: nou-  
 rysshe thei not adders venome with their  
 lippes. yisse verely. For the troboth is not  
 in their mouthes sayth Dauid: They are  
 corrupted within / their throte is an open  
 stynking graue / wyth their tongues they  
 flater and deceyue. Here may ye smel out  
 of what stynkyng breste and popsoned bi-  
 rulent throte thys peiuishe Distle spyre-  
 the and breathed forth.

But yet here first of all / T. (as ye maye  
 se) accuseth ād dāpneth me / of coniecture  
 and temerariouse iugement / to be vnho-  
 nest / not walking after christis rules of lo-  
 ue & softnes / but rather to be a sediciouse  
 persone mouing stryfe & debate / to be va-  
 yngloziouse / curiouse / & couctouse and I  
 cānot tell you what. But ere T. had thus  
 by open writing & prynting it to / accused  
 & dampned me / yt had become him (yf he



219

vnto Tindals pistle.

had wyllled to be take for a cristen mā) fir-  
ste to haue knowne these vices pryuate-  
ly correcked betwene me & them whō I had  
with these synnes offended & establisht for  
my incorrigible & vnttractable hardnes  
not hearing the chirche / to haue also offē-  
ded yt openly casting me out of yt / as crist  
teacheth vs: & not thus slyercely & sodēly of  
a lyght & false coniecture & temerariouse  
iugemēt (I wil say no worse) to pzenēt bo-  
the the iugemēt of god & man & to vsur-  
pe the offyce of god befoze he come to iu-  
ge vs bothe / nothyng feryng his terrible  
thretening / saing Iuge noman lest ye be mat. 7.  
iuged / condēpne not lest ye be condēpned Luc. 6.  
your selues. T. cōdēneth me of curiosite /  
but iuge / (indifferent redier) whether this  
be not an vnquiet bayn curpouse touche  
to crepe into a nother mānis consciēce cu-  
riously to serche accuse & cōdēpne / whē he  
shuld haue descēded rather into his own /  
examinig hiselfe of what affeccio & minde  
he wolde write so many lyes & sclanderis  
of his brother of so light cōiecture & here-  
sayes. If I had bene guilty al these fautes /

## The Apologie & answere

it had bene T. in. parte to haue had cōpati-  
sion rather vpon me / to warne / to exhor-  
te me / then so sodenly & spyghtfully to haue  
had accused me so openly / and that wyth so  
perpetual and haynouse a sclaūder of my  
name that himselte (though he wolde) yet  
can he not reuoke it & restore it me agene.  
He shuld haue cōsydered that god cōmaū-  
deth vs to be eche others seruants / & not  
so crnell iuges and condēpners / namely of  
Ro. I4. sicke light cōiectures. what hath T. to do  
to iuge a nother mānis seruāt: what sole  
hardines is it to crepe out of our owne con-  
sciences curiously to serche other mennis  
hertis: yē & that to iuge & cōdempne thes  
by open and perpetuall bokis: I haue god  
my iuge / & therfore nede I not Tindals  
temerariouse iugemēt: ether I stande or  
fall vnto my nown lord / yea he is redye /  
yf I fall / mercially to lifte me vp agayn /  
and to sustayn me that I fall not. But T.  
and his goodly enformers thought / it was  
no honest mānis touche to correke a false  
coppe of the testamēt / which yf yt had not  
be done at that tyme / ther had bene pzin-



51

vnto Tindals pistle.

ted & folde two. Wh. mo falser bokis then  
 ener befoze: thys semed no honest touche  
 to thes that had bought Tindals copy cor-  
 rected for ten ponde as I herde saye/ and  
 shuld haue the auantage of the first sale/  
 for it semed to thes/ that the mo trwer te-  
 stamēt/s the lesse to be their auantage: but  
 had these that I corrected/ gone forth fal-  
 ser then eny wother befoze/ & had I refu-  
 sed the correcciō of thes/ & so all the byers  
 and reders to haue ben vtterly deceyued  
 with thē/ then had I plaid the honest mā:  
 then wold not one of thes (as he did) haue  
 wisshed me hāged for my labour. But no-  
 we to haue correct that false copy that the  
 testamēt/s myght be the trwlyer prynted  
 for the edifyng of the reders/ is afty? C.  
 charite/ a dede of stryfe & debate/ & of one  
 that walketh not afty the rules of loue & d  
 softnes whych Tindale/ Chryste I shulde  
 saye/ & hys disciples teach vs. To correct  
 the false cōpye that the holy testamēt my-  
 ght be the perfytlyer red & vnderstonde/  
 that the reders be not taried nor seduced  
 is now afty C. & his enformers a touche

## The Apologie & answer

of baynglozy / curiosite / and couetousnes  
blynde gydis &c. For yf I had chaunged  
neuer a worde in the boke / but onely cor-  
rected those wordis whych were falsely  
printed before in the coppe / yet had T. in  
this first peise of his pistle thus accused in-  
ged & condempned me guilty of al these sayd  
vices as hys own wordis testifye and as  
euery mā maye perceyue his mynde that  
wil expende & consydere his processe: ioy-  
ninge this peise vnto that at foloweth.

**Tindal**

But when the pryncipe of myne was al-  
most fynished / one brought me a copie and shew-  
ed me so manie places / in soche wyse altered  
that I was astonied and wondered not a lytle  
what furpe had dryuen him to make soche cha-  
unge and to call yt a diligent correction. For tho-  
row oute Mat. Mark and Luke perpetually:  
& ofte in the actees / & sometyne in John and also  
in the hebrues / where he fyndeth this worde Re-  
surreccion / he chaungeth yt into the lyfe after  
this lyfe / or verie lyfe / and soche lyk' as one that  
abhorred the name of the resurreccion.

**Fore.**

Se how this man exaggereth and hea-  
peth togyther so many placis so altered



## unto Tindals pistle.

making himself to be astounded & to woun-  
dre of what furie I was carped to geue  
this one worde Resurrecció hyg very ry-  
ght significaciō: & yet of so many places he  
can shew but one sely worde altered into  
his right significacion as I haue sufficiēt  
ly proued / whiche worde in all the thre e-  
uangelists telling al the same thing / haue  
but one and euer the same significaciō in  
those thre placis ad in John the. v. cap. ad  
in the hebrewes ca. xi. also a lyke. But ad  
yf Tin. durst haue shewed of so many pla-  
ces any one mo so chaūged / men shuld ha-  
ue plainly sene / my diligēt correciō to ha-  
ue mēded his negligēt (I wil not saye his  
false) translation. And yet he woūdzeth of  
what furie I was drouē thus to do. Sof-  
te & paciēt / good wordis Tindale: & no fu-  
rionse fumes / remēber your rules of loue  
& softenegastir the which a litel before yo-  
ur self pretēde to walke / & me to haue bro-  
ken thez / & take not your selfe nomore by  
the nose / please not so furiously vpo me as  
to saye I abhorre the name of the Resur-  
rection for geuing it in his place his right

624  
**The Apologye & answere**

significaciō / which I did of no furie but of  
good zeale vnto the trueth / lest the reader  
myght be seduced with you beleuing the-  
re is no lyfe of soules departed: but to lye a  
sleape without heuē tyl Domes Daye / For  
in so englysshing the woꝛde I do nomore  
abhoꝛre the name of the resurrecciō then  
do youe selfe in the .xi. cap. to the hebrewes  
where youe selfe call yt lyfe also: and haue  
graunted it me that yt so signifyeth. If I  
Denye the resurreccion for so englysshing  
it / so do you denye hell for englysshing In-  
fernus a graue.

**Tindal** If that chañce / to turne resurrecciō into lyfe  
after this lyfe / be a dyligent correcciō / then must  
mye translacion be faulcie in those places / & saynt  
Jeromes / and all the translatours that euer I  
heard of in what tonge so euer it be / from the a-  
postles vnto this hys dyligent correccion (as he  
calleth it) which whither it be so or no / I permit  
it to other mennes iudgementes.

**Joye.** whether mye correccion in this place be  
a diligēt correcciō / and Cin. trāslacion fau-  
tye or no / let better lerned then we bothe  
be iuges. Neither foloweth yt / that for be



53

vnto Tindals pistle.

cause ether myne be diligēt/oz T. be faultye / saynt Jeroms (whychē neuer that I red translated it into englishe) shulde be faultye in latyne / for he trāslated but oute of greke into latyn (yf he dyd translate it) vnderstāding (I dare saye) by thys worde Resurreccio in those places the lyfe of soulis departed oz the first resurrecciō as John calleth yt / & not the generall resur- apo. 2<sup>o</sup> recciō as T. dremeth. S. Jerome knewe full wel that the worde in hebreu had mo significaciōs then the resurreccion of the fleshe / & did not euery where trāslate the hebreu verbe into Surgo / as I haue shewēd befoze alleged in I saye.

But of thys I chalenge George Joye / that Tindal he did not put his owne name therto and call yt rather his owne traslacion: and that he playeth boe pepe / and in some of hys bookes putteth in his name and title / and in some kepeth it oute.

If George Joye playth boe peep for not Joye. putting to his name / then doth Tin. play boe peep with the testament first trāslated wher he did not put to his name to a boyd baynglozy: And, S. Paule (by this wyse

## The Apologye & answere

reason) playd bo peep wythe hys pistle to the hebreus. Also here T. chalengeth me be cause I called yt not rather my nowne translaciō / oh good lozde what occasions this mā honteth for agensst me. Truth yt is that Solomō sayth prouer. xviij. he that delighteth in dissensiō / taketh of euery thing an occasyō to chyde. Shuld I haue called yt my translaciō for correcking the sawty & corrupt coppe / or for englisshing resurreccion the very lyfe after this. If I had so done verely T. had had a iuste cause to haue writē agēst me for lying & stealing awaye the glozie of his name for first translating the testamēt / But it was hapie that the printer in making the title called yt a diligēt correcciō & not a trāslaciō. T. here addeth to my name / my title to. I cannot tell what he meaneth by my title: except yt be / that in some of my bokis I write that I was some tyme fellow of Peter College in Camebridge for the more difference betwene a nother mā that perchaunce might haue the same name that I haue / And yf thys be the tytyle that offens



57  
vnto Tyndals pistle.

Deeth T. I will hence forth leaue yt oute.

It is lawfull for who will / to trāslate ād shew Tyndal  
his mynde / though a thousand had trāslated be-  
fore him. why then is T. thus angrie with Jore.  
me for shewing my mynde (no not my min-  
de but the mynde of crist) bpō thys worde  
resurrectio. But is yt not lawfull (thynketh Tyndal  
me) ner yet expediēt for the edifiēge of the vni-  
tie of the sayth of crist / that whosoever wil / shal  
by hys owne auctoryte / take another mannes  
trāslaciō & put oute & in & chaūge at pleasure / ād  
cal it a correctiō. God forbyd that T. shulde Jore.  
so thinke of hymselfe / that he hathe so ex-  
quysitly / (ye & that at first) trāslated the  
testamēt that yt cannot be mēded / for he  
aknowlegeeth & proueth the cōtrary him-  
self / & desyerth other mē to mēde yt: whe-  
refoze verely me thought it bothe lawfull  
& expedyent so to do: ye & that by as good  
autozite as he did first translate it vnper-  
faytly. Is yt not lawfull to correct that at  
is amysse lest the readers be ether tary-  
ed or seduced. After origene / Jerome  
translated and ofte corrected the psalter  
& was desyered of Damasus then bishop

## Chapologye & answere

of Rome to coꝛreck the the new testamēt/  
which (I am suer) thought it lawfull and  
expedient to/as we se dayly/other lerned  
men other wyse redyng ād trāslating the  
scriptures then dyd Jerome. Dyd all the  
olde doctours trāslate/ allege/ & rede the  
scriptures a lyke. Did they stōde so high-  
ly in their own cōsaight that any one dys-  
dayned to be coꝛrecked of a nother. And  
shall we then permytte vnto onely Cind.  
but a mā/farre inferior vnto thez both in  
lerning/iugemēt/ & vertew/to trāslate ād  
wryte what he lysteth noman so hardy to  
amēde his faultis. what profit & goodnes  
cometh of the diuersite of trāslaciōs/rede  
S. Austen in his secōde boke de doctrina  
christiana cap. xii. In the chirch of god as  
there be many & dyuerse mēbꝛes/ so haue  
they many & sondꝛy giftes / & one may se  
in a nother mānis workis that he saw not  
himselſe. And I doute not but there be/ &  
shal come aftir vs / that canne & shall coꝛ-  
recke our workes ād trāslacions in many  
places & make thez micke moze perfayt &  
better for the reader to vnderstande/and



**unto Tindals pistle.**

shulde we therfore bꝛavoll & wꝛyte agens  
thet as T. Dothe agens me: god forbyde/  
but rather thanke them and geue place as  
Paule teacheth. i. Cozinth. xiii.

Moreover/ we shall understode that George Tindal  
Joye hath had of a lōge tyme marvelous pma-  
ginaciōs aboute this worde resurreccion/ that it  
shuld be takē for the state of the soules after their  
departinge frō their bodyes/ & hath also (though  
he hath been reasoned with therof and desired to  
cease) yet sowed his doctrine by secret letters on  
that syde the see / & caused great division amōge  
the brethre. In somoch that John Fruth being  
in pson in the toure of London/ a litle before his  
death/ wrote that we shuld warne hym and desper  
him to cease / and wolde have then wꝛiten aga-  
ynst him/ had I not withstonde him. &c. &c.

If Tindals parte had bene so true/ and  
myne so false for translatyng thys worde  
Resurrectio/ as he pretēdeth: he wold ha-  
ue bodē better by it/ and haue stoken nerer  
the probaciō therof in his pytyle as by the  
kaye of his whole cause prouing his tras-  
lacion true and myne false: & neuer haue  
had so farre swaruen frō his pꝛincipal/ as

Joye.  
¶ Tindal  
le falleth  
from his  
cause / to  
lying and  
schaunder-  
yng.

## Chapologye & answere

(al pbatōs for his parte / & the cōfutatōs  
 of myn clene for gotē) a mā carped of what  
 furionse affect hys tragical pistle declareth  
 to sal to belying / Defaming & sclaūderig of  
 any mā: he shuld haue erst pved his parte  
 true & myn false or he had th<sup>r</sup> ragged & ray  
 led bpō me. But these crimes which he be  
 re opely & falsely ipingeth vnto me of his  
 own head & cānot iustifye thes / he hath p  
 myled befoze recozde to reuoke. And if he  
 be a true crystē mā / lithe he cānot iustifye  
 his writig so vncircūspectly put forth & th  
 rusted into many hādis / he must ether for  
 fere of that terrible sentēce of god th<sup>r</sup> ete  
 ning al euill spekers / Detractours & Defa  
 mers his bēgeaūce & wꝛath / or els if chari  
 te be so farre quēched in his bꝛeste as hys  
 maliciouse pistle pueth it / yet at leste wise  
 for very shame of these. iiii. honest mē / be  
 fore whō & est lens befoze me he promised  
 to reuoke his wꝛiting of me / he muste now  
 reuoke hys sclaūderouse & lying pistle wher  
 in he sayth that I abhoꝛre the name of the  
 resurrecció & that I shuld denie it. Also he  
 re he imputeth vnto me certain crimes of



61

vnto Tindals pistle.

which he cōdēpneth me of here saye / ye ad  
that by the enforzmaciō of other / That no  
small nouber thow my curiosite vtterly  
denye the resurrecciō of the bodyes &c. lo/  
good reader / Th<sup>o</sup> is not T. ashamed nor  
afraid to write at thenforzmaciōs (if there  
be eny lich) of other mē. T. shuld haue first  
cōsidred what mē these were that so false-  
ly enforzmed hiz / & of what stomak & proof  
thei enforzmed hi. for th<sup>o</sup> dare I say cōstāt-  
ly (I haue yet the copie of the letters wri-  
tē but onely vnto one mā / in which as eue-  
ry mā may se / it may be as one & as lykely  
gathered that I denye that there is any  
god as the resurrecciō / but I do rather af-  
firme yt / or that onely the soule departed  
is the spiritual bodie of the resurrecciō as  
T. is enforzmed & here affirmeth the same  
to cōfirme thys false enforzmaciō. T. & his  
enforzers shuld haue turned fyrst to the  
article in our credo cōcernig the resurrec-  
cion which I trāslated / loking whether I  
do not affirme it / & like wise in all placis of  
scripture where so euer I fynde this wor-  
de Resurrectio signifying the resurrecciō

62  
Chapologye & answer

of oure bodyes.) But I dare saye: that yf  
Cindals erformers whō by name I coulde  
drawe out into light (if Tin. saye it not  
of his owne head) were examined of this  
repozte / that as they canot for shame af-  
firme & shew it to be taken of my letters /  
so shulde T. with muche more shame to ha-  
ue bene afrayd openly to wypte it / adding  
this adsercion of his owne bzayne.

**Cindal** And of all this is G. Joyes unquyet curiosite  
the hole occasion / whether he be of the same fac-  
cion also / or not / to that let him answer him selfe.

**Joye.** All this forsayd peise therfore is nothin-  
ge els (I take god to recorde) but a contin-  
nuall shamelesse lye & a perpetual spight-  
ful sclaūder maliciously blowne togpyther  
bpon me out of Tin. mouthe. These salte  
lyes & enuyouse infamyas whether they  
can come forth of any cristē breste or stāde  
with sicke holy adiuraciōs & protestaciōs  
as he paynteth astirward to colour his y-  
pocrysy & deadly hatered so long concey-  
ued / noureshed in his brest & now spitted  
oute bpō me let euery mā iuge / For as for  
me / god knowth / I neuer had other yma-



68  
vnto Tindals pistle.

gination aboute this worde resurrection  
then the significaciō whych I haue suffici-  
ently declared. And if euer I had any wo-  
ther ymaginaciōs then that whiche in so-  
me placis (as I haue trālated it) it signi-  
fyeth/ euen the ferme faste permanēt lyfe  
of the soulis departed: and agene in some  
placis the resurrection of the flesshe as I  
haue declared yt / I adpele / prouoke / and  
cōpell Tindals cōsciēce to tell yt opely / ād  
yf he cānot / let him cōfesse his lye & know-  
leg how shamelessly he sclaūdereth me ād  
reuoke it. Also where he sayth / that I ha-  
ue ben reasoned wyth all and despyered to  
ceasse: it is true that I reasoned with him  
of this mater twise oz thryse ād tolde him  
that he did well yf he reuoked his errone-  
ouse doctryne sowne so oft in hys bokis: &  
if he saith that it was he that despyered me  
to ceasse / I reasoned wyth none els but o-  
nely with him / in good faith I shal tel the  
trowthe / we neuer reasoned the mater but  
thorow his impaciēce our disputaciō euer  
ended with chydng ād brawling in somi-  
che that afterwarde in hys exposition bpō

## Chapologye & answer

John he stretched forth his penne agens  
 me as farre as he durst / but yet spared my  
 name / at the whiche chalēg I winked / yet  
 taking yt not as ment of me because I lo-  
 ued quyetnes not wylling that any man  
 shuld know what hatred he did euer bea-  
 re me sence I came ouer / For whē he cou-  
 de not aboyd the manyfest scriptures nor  
 soyle the reasons brought agens him / th-  
 en the man began to fume and chaafe cal-  
 ling me sole / vnlearned / with other obpro-  
 briouse names: then I knew not the scri-  
 ptures nor what I sayd &c. and except I  
 call this his charitable desyer and louing  
 monicio wherwith he desyerd me to cease  
 / in good sayth I neuer herd whother  
 of hys mouthe. I am sozry to wypte this /  
 but his deadly lyes & maliciously slaun-  
 ders compel me to do yt. Then sayth he  
 that I haue sowne my doctryne by secre-  
 te letters on that syde the sea and caused  
 grete diuision emonge the brytherne &c.  
 I neuer wrote letter cōcerning this ma-  
 ter I take god to recozde but vnto one mā  
 seduced by his false doctryne / whych yet



65

vnto Tindals pistle.

(I thynke) persysteth for all my letters in the same opinion / so wholly dependeth he vpon Tindals mouth addicte vnto hys wordis / that the soules sleap oute of heuē tyll Domes Daye / whō I warned at last to ceasse wytyng any more of this mater to me / & not to stāde ouer myche in hys own cōsayght nor yet to depēde ouer myche of any mānis doctryne / Declaring hys self the significaciōs of this worde resurrectio as I haue done in thys Apologye / And yet haue I here the coppe of my letters sent vnto this mā whych I neuer despyred as euery man shall se to be kept secreete / neither dyd the yonge man so kepe them for they and their copys went thorow many handis as I vnderstode aftir / and were sent vnto Frith in the tower / wherof Frith wrote thys warnyng to Tin. whych he here mencyoneth / and I answered Frith agene by my letters / but aftir I answered him / I neuer herde more from Frith of this mater / and yet had he a longe tyme aftir in the tower to haue wyrtē / if he had sene his parte good: Frith wrote

66  
The Apologie & answerē

tindals answers to Hoze for tindale / and  
corrected them in the prynte / and printed  
them to at Amelsterdam / and whether he  
winked at T. opiniō as one haupng expe-  
rience of Tindals complexion / or was of  
the same opinion I cānot tel / the mā was  
ientle & quyet & wel lerned & better shuld  
haue ben yf he had liued. Then sayth T.

Tindal Therto I haue ben sence enformed that  
no small nowmber thoꝝow hys curiosite  
denie the resurrecciō of the flesh & bodie.

Joye. Thou seist (good reader) how that I de-  
nie not the general resurrecciō / noꝝ I my  
self neuer thought it to be denyed but ha-  
ue constātly affirmed & taught it. But th-  
ou remēbrest euerywhere T. argument /  
thus argwing full falsely: If the soulis be  
in heuē / ergo there shalbe no resurrecciō  
of their bodyes. Here tindals faccion and  
hys disciples argeu and beleue lyke their  
Master / sayng: lo George Joye sayth the  
soulis be in heuē / wherfoze it muste nedis  
folow that he denyeth the resurreccion of  
their bodyes / ozels he muste make oure  
Master & father tindale a lyer and his do-



67

vnto Tindals pistle.

ctrine false / here may euery mā se how T.  
playth bo peepe wyth me impynging he-  
resy vnto me / for cōfutig hys errour sow-  
ne hitherto in his bokis: yet sayth T. to / Tindal  
that these men seduced by my doctryne  
affirme that the soule / when lhe is depar-  
ted / is the spiritual bodye of the resurrec-  
ciō: & other resurrecciō shall there non be.  
If T. can shew me these wordes to be mi- Joye.  
ne ether in writing / or bynge for the any  
man that euer herde me speke thez / then  
let me suffer dethe. For I take god to re-  
corde that I neuer thought thez / & sence  
I red my philosophy / I knew the differē-  
ce betwene a bodye & the soule / & was ne-  
uer so mad as to call the soule a spirituall  
bodye / as Tindal sayth I do affirme yt:  
but T. in deed whē I argewed that slea-  
pe in scripture was onely appropyated  
vnto the bodie & not to the soule / & a shut-  
tyng bp of the senciis frome their vse / he  
graūted me that the soule of mā was also  
a bodely substance: wherat anon I per-  
ceyued his highe lerning. At last saith T. Tindal  
I haue talked wyth some of thez my selfe

## The Apologie & answer

so doted in that folye that it were as good  
 to pswade a poste as to plucke that mad-  
 nes oute of their braynes. And of this all  
 is George Joyes vnquiet curiosite the ho-  
 Fore. le occasiō. If any mā list to beleue **T.** that  
 he hath thus talked wyth some so doted/  
 lete hi so do in gods mane. For as for me/  
 lithe I se hi lye so manifestly in other thin-  
 gis / suerly I trust hi the lesse in thys tale:  
 noz wil I neuer beleue him til he bzingeth  
 for the some one so doted / For I thike the-  
 re be none so mad / And whether I be so  
 curiouse & vnquiet as he reporteth me / le-  
 te thez be iuges that se my workis & rede  
 this mine answer & know my cōuersaci-  
 on. And here **T.** addeth this tayle to knyght  
 Tindal bp his lies sayng / whether he be of the sa-  
 yd faccion also oz not / to that let hi answer  
 Joye. hiselste. I am not affraid to answer Mas-  
 ter Tindal in thys mater for all his high  
 lernyng in hys hebrewe greke latyne &c.  
**T.** supposeth / ye he affirmeth yt here twi-  
 se for sayling / that I am of the same facciō  
 And I answer & tel **T.** agene that he be-  
 lyeth me deadly / & that nether he noz noz



69  
vnto Tyndals pistle.

man els can gather one iote of al the wry-  
ting & wordes that euer I spake or wro-  
te / that I shulde once thynke that there  
shulde be no general resurrecciō of our bo-  
dyes / nor yet that the soules departed  
shulde onely be the spiritual bodies of the  
resurrecciō. Blame me not (I beseeche the  
cristē reader) though I seme in this place  
vnpaciēt: for verely I am spightfully p-  
uoked & exasperated with his lyes & sclaū-  
ders thus pēned into my perpetuall infam-  
my / & am cōpelled to defēde my name & fa-  
me which ther is nothig to me moze dere  
& leife / for there is no kynde of infamy so  
pernicius as is to be sclaūdered of here-  
sy / whych Tin. impingeth vnto me / no-  
thing cōsydering that (though he wolde)  
yet can he not restore me my name agene /  
And I meruel that this so holy a man as  
he pretēdeth hiselfe forgetteth what paule  
threteneth sayng that these euyl spekers  
bye / & sclaūderers shal not possede the he- 1. cor. v  
retage & kingdome of god. I pray god ge-  
ue thys mā a better mynde & to prite wel in  
his hert & remēber his own doctrine / & to

## The Apologye & answerē

feare hys owne terrible othe & so harde ad  
perellouse desyer in thys hys pistle: thus  
Andal saying here after. More ouer I take god  
(whych alone seith the hert) to recorde to  
my consciēce / beseeching him that my par-  
te be not in the bloude of crist / yf I wrote  
of all that I haue writē thozowout all my  
booke / aught of an euil purpose / of enuy or  
malice to eny man &c.

Andal If George Joye will saue (as I wot well he  
will) that his chaunge is the the sence. &c.

Joye George Joye hath sayd yt & proued yt  
to / that yt is the meanyng of the scrip-  
tures in that place / And C. had ben so paci-  
ent as he pretendeth whē every man saue  
as he sayth / & loke vp and woundre at his  
wordis : he wolde haue taried other mē-  
nis iugemēt / & not haue thus maliciously  
auenged hym selfe pꝛeuenting yt wyth so  
poysoned a pistle.

But though yt were the verie meanyng &c.

Lo here may ye se how highly thys mā  
stādeth in his owne opiniō / thynking that  
his false translaciō ought not to geue pla-  
ce to the trwe meanyng of the scripatures



71  
vnto Tindals pistle.

put in of a nother mā: nether do I here at  
my no wone pleasure put in my meanyng  
but the meanig of crist as hymself expow-  
neth it/ whose meanig is not the next wa-  
ye to stablyshe heresyas as Tindals me-  
aning dothe/ as I haue playnely proued/  
which let me se yf he can improue & confu-  
te: but rather to confute T. heresye which  
is that the soules sleap out of heuen feling  
nether payne noz ioye til domes daye.

As for an ensample / whē Christ sayth Jo. v. Tindal  
The tyme shall come in the which all that are in  
the graues shall heare his voyce and shall come  
me forth: they that haue done good vnto resur-  
reccion of lyfe / or with the resurreccio of lyfe / &  
they haue done euell / vnto the resurreccio or wi-  
th the resurreccion of damnacion. George Jo-  
pes correccion is / they that haue done good shall  
come forth into the verie lyfe / and they that haue  
done euell into the lyfe of damnacion / thrustinge  
cleane oute this worde resurreccion.

He that geueth this worde resurreccio Joye  
his very true significacio in his place thru-  
steth not out the worde / but declareth yt  
playnly & putteth it in / as he that transla-

## The Apologye & answere

teth thys worde Deus / calling yt god in  
englyshe / thrusteth not out god / but put-  
teth hi in for thez to know him in englyshe  
which vnderstande not the latyn. If Tin.  
trāslate theis wordis / paradisu volupta-  
tis / callig thez a gardē in Edē / & a nother  
come aftir hi englyshyng the same a plea-  
saūt paradise / this mā thrusteth not clene  
out paradise. **Sen. xlvij** Nether where he trāslateth  
And Jacob blessed Pharaο / ād a nother  
trāslateth the same sayng / And Jacob thā  
ked Pharaο / yt folowthe not that therfo-  
re this mā thrusteth out clene this worde  
Benedixit / no more then he thrusteth out  
**Thes. ii.** Paulis soule / that trāslateth this place of  
paule. we desyerd not onely to geue vnto  
you the gospel of god but also our owne  
lyues or our owne felues / for which Tin.  
sayth our own soulis.

**Tindal** Now by the same auctorite / ād with as good  
reason shall another come and save of the rest of  
the text / then that are in the sepulchres / shal hea-  
re his voyce / that the sence is / the soules of them  
that are in the sepulchres shall heare his voyce /  
and so put in his dyligent correccion and mocke



75

vnto Tindals pistle.

oute the text/ that it shal not make for the resur-  
rection of the fleshe/ which thynge also George  
Joyes correccion doth manifestlye affirme.

I wolde know of Tinda. whether whē Joye.  
a mannis bodye is dead & layd in graue/  
yt be his dead bodye oz hys soule that he-  
reth cristis voyce/ I am suer T. is not so  
farre besydis his comon sencis as to saye  
the dead bodye hereth cristis voyce/ ergo  
yt is the soule that hereth yt/ and then why  
dothe T. despyle my sence oz rather the  
true sence of the scripture calling it a moc-  
king out of the text and a false glose. I am  
suer Tin. will not vnderstand the text of <sup>1. pet. 3</sup>  
<sup>2. 4</sup> Peter / that the gospell is preched to the  
dead bodyes in graue but rather to the  
soules departed/ Albeit I se in hys new  
correccion how shamefully and of what  
corrupt mynde god knoweth/ he hath per-  
uered thys text/ wyth thys note / That <sup>1. pe. 4</sup>  
the dead ar the ignorant of god. whē the-  
re the dead & quye be taken as they sto-  
de in the credo/ the deade euen for the de-  
parted out of this worlde and the quye for  
thes that lyue there in: whych article that

74  
Thapologye & answere

criste shal iuge thez bothe / as it is set forth  
for the playn peple so is it playnly spoken  
as the letter sheweth / and not in a mistike  
allegory worthy any sich a false glose i the  
mergēt / T. shuld haue looked beter on the  
circūstance of the texte / & not haue englis-  
shed / bt iudicarent quidē scdm hoies car-  
ne: that thei shuld be cōdempned of mē in  
the fleshe. For by thys peruerting of the  
text mē may se that T. hath forgotten his  
grāmer / or els god knoweth of what myn-  
de he wold haue here / mortuis / not to si-  
gnifye the departed oute of this worlde /  
ād iudicārētur to signifye that they shuld  
be condēpned / & scdm hoies / of mē. whiche  
sentēce he trālated at first truely / ād now  
corrected it de melioze in peius: as every  
lerned / ye and vnlernd may se / T. sayth  
I take away the texte frō him in this one  
worde resurrectio: but he in this place / I  
dare saye / & can pue it to his face / that he  
corrupteth the text / & by his false transla-  
ting it / taketh awaye the true vnderstō-  
ding therof frō as many as rede yt / & be-  
leue his translatiō. Nether dothe he that



79  
vnto Tindals pistle.

saythe the soulis of the Dead shal here cris-  
tis voyce / Denye the resurreccion of the  
fleshe : for they maye / and do bothe stande  
well together. Criste had al power geuen  
him in heuē & erthe aftir his Dethe and res-  
surrecciō / & that euē the power to p̄ser-  
ue the Dead alyue in their soulz which po-  
wer of god he tolde the Saduceis they  
knew not / & yet by his godhed he did dai-  
ly execute yt: he had powr also to iuge / al-  
thoughe he be the sonne of mā / whiche po-  
wr then geuē him is not idle and boyd til  
domes Daye / but is dayly executed in the  
particlar iugemēt of euery soule depar-  
ted (yf T. graunteth any particlar iuge-  
mēt at al but wil saye the soulis sleape) and  
then is not this the trwe sence of John in  
this place - that the soulis of the bodys  
resting & sleaping in graue shal here cris-  
tis voyce & come forth into that very ly-  
fe which they now lyue and crist proued it  
vnto the Saduces: John (I saye) beyng  
so plentrouse in telling one thing so ofte &  
so many ways / sayd the same thing twise  
he fore / once thus: verely verely I saye

76  
Chapologye & answere

unto you/whoso here my worde/& beleue  
him that sent me/hath lyfe euerlastyng &  
shal not come into condēpnaciō/but is pas-  
sed ouer frō dethe to lyfe / And aftir war-  
de he expressith yt playnely to be verifed  
euen of the dead/the tyme of his iugemēt  
in his manhed then stāding bpō oz beyng  
Joan s present / saynge verely verely I say vnto  
you/The tyme shal come/and euē now yt  
is:whē euē the dead shal here the voice of  
the sone of god/& who so here yt shal lyue:  
which powr of the sone / to be receyued of  
the father/and in that to be egal with him  
Declared/he resumeth the same sentence  
yet agen the thirde tyme/sayng. Heruel  
not at this thyng/for the tyme shal come  
in which al that ar in graues shal here his  
voyce & they that haue done good shal co-  
me for the into that verry lyfe/& they that  
haue done yll into that myserable oz dāp-  
nable lyfe. For where he sayd before/the  
Dead shal here his voyce/nōw he sayth for  
the same/all that ar in graues shal here  
his voyce/ād where he sayd in the first sa-  
me sentēce/ar passed frome dethe to lyfe



77  
vnto Tindals pistle.

& haue euerlasting life / in the seconde sentence he sayth / shal lyue / and in the thirde & last of all he saythe / shal come forth in to that very and perfitt lyfe / & where he sayd befoze / condemnaciō / here at last he calleth the same the lyfe of condēpnacion or dampnable lyfe / as yt is the comō phrase of scripture to saye spiritus sanctificatio- nis / pro spiritu sancto & sanctitas verita- tis pro vera sanctitate with many sicke ly ke / Also yt is to be noted that there is no- ne of theuangelists nor apostles so plen- tuouse in expowning himselfe with so ma- ny wordis & so ofte repeting one thing as is John / vlyng thys particle (Et) in en- glyssh as myche to saye as (And) expositi- ue: that is to expowne the sentence or wor- de befoze / as when he saythe who so come Jo. vi. to me shal not hongre / and whoso beleue in me shal neuer thirst / there thys parti- cle (and) expowneeth what yt is to come to Crist / that is to saye to beleue in Criste / And when he saythe: I am the resurrec- Jo. xi. tion and lyfe / there thys worde (and) ex- powneeth what resurreccion sygnifyeth /

## Chapologye & answer

euē very lyfe/ād so the sentēce folowyn  
Jo. iij. Declareth yt. And agen where he saith ex-  
cept a mā be borne of water & the spirit &c  
there/this worde (And) signifyeth/that is  
to saye of the spirit/expowning what wa-  
ter is in that place as I say expowne th wa-  
ter/ & John also. But & if T. wil nedis sa-  
ye styll that I mocke out the Resurreccio  
of the fleshe/because I say that the soules  
of the that be in graues shal here his boy-  
ce/ I answer & aske him what moke is ther  
in these my wordes to saye that after the ge-  
neral resurreccio/the soules with the bodys  
that were in graue shal come forth into  
that lyfe everlasting. Is not this a trewe  
& catholyk sence: can T. make it false: But  
yet here wolde I aske T. (yf he wolde not  
iuge me curiouse) a nother question/euē  
this: whether that the bodies shal ryl be  
foze thei come forth of their graues/and  
so come forth into that perpetual lyfe/or  
whether thei shal first come forth of their  
graues & then rise afterwarde. If he say-  
the they must ryl befoze they come forth  
vnto that very lyfe / then is yt trewe that

Esaye.

xlviij.

Jo. viij.



## **vnto Tindals pistle.**

ying they shall not come forth vnto the resurrecció/for they be now rysen al redye and the resurreccion is past wyth thez / & then is my translaciō true that they shal come forth into that very lyfe / and not vnto the resurrecció of their bodyes as T. saythe. And yf he wyll saye / to make this worde resurreccion to signifie the resurrecció of the fleshe (lest it be mocked out as he saythe / whiche nomā entendeth) that the bodies firste come forth of their graues and then ryle afterwarde / then is his translation as trewe & as lyke / Als the mā that lyeth him down to slepe vpon his bed in his chamber first to come forth of his chamber before he ryleth out of his bed / lo (reader) here thou seist whether Tin. is brought for so superstitiously steking to onely one significacion of this worde Resurreccio. Now let T. beware lest emōg so many his frivole notis & gloses in mergentis some of thez befownde bothe false & scanda-derouse & to litle effect. For as for my englisshig of the worde / is pved manifestly to be the very text. And at laste where T.

## Chapologye & answerē

sayth/that in his mynde a lytle vnfayned  
Boye loue after the rules of cristē &c. I thynke  
that sicke loue may not stande with cristis  
rules/or els Tindals loue is micke worse  
the whiche hathe fayned vtwardly to ha-  
ue loued me/whē all this while he did but  
nourishe in his breste hatredē and malice  
longe ago cōceyued & now at laste hathe  
spewed forthē al his venome and poyson  
at once vpon me.

**Tindal** wherfore / concerninge the resurreccion / I  
protest before god & oure sauoure Iesus Crist/  
and before the vniuersall congregacion that be-  
leueth in him / that I beleue accordinge to the o-  
pen and manifest scriptures and catholyck sayth/  
that Christ is risen agayne in the fleshe whych  
he receaued of his mother the blessed virgin ma-  
rie / and bodie wherin he dyed. And that we shal  
all both good & bad rise both fleshe and bodie/  
and apere together before the iugement seat of  
crist / to receaue euery mā accordynge to his de-  
des. And that the bodies of all that beleue and  
continew in the true sayth of christ / shalbe endea-  
wed with lyke immortalite and glorie as is the  
bodye of christ.



unto Tindals pistle.

Tin. nedeth not to make so longe an **Yore.**  
holy protestacion of thys mater / for no-  
man layth yt to hys charge: but let Tin.  
clere himselfe of this errour that he ha-  
the wyrtten thysle in his answere to M.  
More & in his exposicion of John: That  
is to witte that he saithe the soules depar-  
ted slepe and shall not be in heuen tyll Do-  
mes daye / and yet affirmeth arrogantly  
and argueth vnwysely / that whoso shul-  
de saye the contrary / Denyeth the gene-  
ral resurreccion.

And I protest before god and oure sauoure **Tindal**  
christ & al that beleue in him / that I holde of the  
soules that are departed as moche as maye be  
proued by manifest & open scripture / and thinke  
the soules departed in the fayth of christ and lo-  
ue of the lawe of god / to be in no worse case then  
the soule of Christ was / from the tyme that he  
deliuered his spryte into the hādes of his father /  
vntyll the resurreccion of hys bodye in glorie  
and immortalite. **N**euerthe later / I confesse o-  
penly / that I am not perswaded that they be all  
readie in the full glorie that crist is in / or the elect  
angels of God are in. **N**ether is yt anye article

# The Apologie & answer

of my sayth: for yf yt so were / I se not but then  
the preachynge of the resurreccion of the fleshe  
were a thinge in vayne. Not withstandinge yet  
I am readie to beleue it / if it may be proued wi-  
th open scripture.

**For e.** Now thanked be god / that Tin. at last  
hath fownde oute that doctryne whyche  
crist noz hys apostles neuer taught / noz  
was not in the worlde at that tyme. God  
be pleased that haue shewed T. that depe  
secrete layd vp in hys tresury / Now he  
thinketh that the soules departed be in no  
woyse case then was cristis spirit fro hys  
dethe vntyl his resurreccion / but cristis  
spirit was in heuē: ergo T. stealeth awaye  
the resurreccio of cristis bodye ad our bo-

**And ad.** Dyes to / But Tin. thus come home / now  
shifteh ad seketh this sterting hole sayng  
that if they be in heuē in as ful & perfit glo-  
ry as crist is in / or the electe adgels (a yet  
of this full & perfit gloz p nomā contēdeth  
with him) then he seith not els but that the  
prechig of the resurreccio were in vayne.

**For e.** No forsothe: The resurreccio is so neces-  
sary an article of our saythe that in what



88

vnto Tyndals pistle.

Joye soeuer the soules be / yet we must bele  
 ue yt & preche it to / or els make cristis do-  
 ctryne false and saye that himself is not ry-  
 sen. And here can I not meruel ynoughe  
 at T. ignorance of the scriptures / whyche  
 declare playnely that the glozpe & ioye of  
 the soules is moze ful and perfite whē they  
 shal haue their bodyes felows & parte ta-  
 kers of their felicity & ioye whō they had  
 once as ministers of their good workis &  
 partakers of their afflictions / then whē they  
 haue their glozpe alone wyth out their  
 bodyes. For vnto this fulnes & gloriouse  
 perfeccio Paule looked with soze sighes to  
 come when the hole intire bodye of crist &  
 ful nombir of his electe shal come in al-  
 together after the resurreccio of their bo-  
 dies / sayng That all creatures longe for rom. 8.  
 the delyuerance out of their seruitute into  
 that gloriouse libertye of the chylderen of  
 god: & we our selve longe soze & abyde for  
 that adopcio euē the redēpcion of our bo- luce. 21  
 dies. For then the soules shal resume the-  
 ir own bodyes not mortal but immortal / i. cor. 15  
 incorruptible / spicitual / and gloriouse for

The Apologie & answere

ever. And yf this werre not a more ful ad  
perfyter state then the glozve that yet is  
but of the soulis alone/yt shulde not be so  
soze sighed & longed foze of paule & every  
faythefull that thus beleveth of the re-  
demption/adopcion/and libertie of their  
bodies whych yet ether slepe in the duste  
oz lyue in trouble affliction/cozruption/  
Act.iii mortalite / ignomynie &c. Also in the ac-  
tis / Luke remembreth thys perfeccion  
and full state calling yf the tyme of refri-  
gery and confort of the pzeence of god  
and tyme of the restoring of all thyngis.  
Ro. xi. And Paule expzeessing this gloriouse per-  
feccion & perfite glozve of bothe bodies &  
soulis together astir the general resurrec-  
cion/sayth. All these thozow sayth deser-  
uyng thys testimony haue not yet recey-  
ued the promyse (that is to saye the intire  
renewing / redēpciō / & resurrecciō of their  
bodies pmised thes) because that god had  
prouided ths one beter thyng foze vs / that  
is to wete / that thei without vs shuld not  
be made ful & perfite oz be let faste in their  
ful glozve of bothe body & soule. For then



85

vnto Tindals pistle.

shal the vniuersal ad intire corps of criste  
his hole chirche be made ful & perfite in his  
most gloriouse ad perfite state & perpetual  
fructiō ioynded in ioye euerlastig vnto his  
head Iesu criste. But Tin. sayth he is not  
persuaded that they be all redye in the ful  
glorie that crist is in / as though he this we-  
re not playn in the scriptures / that crist is  
there bothe body & soule / ad so be not yet  
the electe: But yet when the electe shal be  
there with their bodyes / they shal not ha-  
ue so full & persayth glorie as criste hath. epphe.

And I haue desired George Joye to take of Tindal  
pētextes that seme to make for that purpose / as  
this is. To daye thou shalt be with me in para-  
dise / to make therof what he coulde / & to let his  
dreames aboute thys worde resurrection goo.  
For I receaue not in the scripture the priuat in-  
terpretaciō of any mānes brayne / without open  
testimony of eny scriptures agreinge thereto.

T. neuer despyred me except his ob p- Joye.  
brious wordis & reuyling of me were his  
despyre / And in dead I brought the same  
text agēst him / & he made aglose of para-  
dise and sayd yt was not there taken for

## The Apologye & answere

heue/where euery man may se yt take for  
heue: for crist sayd thou shalt be wyth me/  
whiche was in heue. Nether is the inter=  
pretacion of that worde resurreccion my  
pziuat interpretaciō / but cristis owne in=  
terpretacion as I haue proued yt.

**Andal** Moreover I take god (which alone seeth the  
hert) to recorde to my cōscience/besechinge him  
that my parte be not in the bloude of crist/ yf I  
wrote of al that I haue writē thorow out all my  
boke/ought of an euell purpose/of enuye or ma=  
lice to anye man/or to stere vp any false doctrine  
or opinion in the churche of crist &c.

**Boye.** Here is an holy othe broken/ & a perel=  
louse desyer/ yf the cōtrary be trewe/ for  
here he rayleth bpō me/ he belyeth me/ he  
sclaundereth me and that most spightfully  
with a perpetual infamy: whiche al yf yt  
be not of enuy/ malice/ & hatred of what  
els shulde yt spring. And euen here for all  
his holy ptestaciōs/ yet herd I neuer so  
bze & wyse mā so praysse his owne workis  
as I herde him praysse his expolitiō of the  
b. vi. & vii. ca. Mat. in so myche that my  
ne eares glowed for shame to here him/ &



87

vnto Tindals pistle.

yet was it Luther that made it / T. onely  
but trāslating ād powldering yt here and  
there with his own fantasies. which prai-  
se methought yt then better to haue ben  
herde of a nother mānis mouth / for it de-  
clared out of what affectiō yt sprang euē  
farre vnlyk & cōtrarye vnto these whiche  
he now professeth and protesteth so holely  
for woꝝdis be the messageris of mennis  
myndis.

Same onlpe of pitie & cōpassion I had & yet I indoe  
hane on the blindnes of my brethren / & to bringe  
them vnto the knowledge of christ / & to make e-  
uery one of them / yf yt were possible as perfect  
as an angell of heauen.

Lo here may ye se the good purpose ād fore-  
godly entent of thys good mā / & yet hath  
he by thys his vncharitable / sediciouse /  
sclaunderouse & lying pistle offended and  
hurt many a good simple mā / and caused  
them to caste their bokis clene awaye ne-  
uer to loke on thez moze / nor to beleue vs  
what so euer we haue oz shall woꝝte / thus  
hath he destroyd that whyche god hathe  
thoꝝow vs hitherto bylded / ād caused vs  
x. iij.

## The Apologye & answere

bothe / ye and the gospel to / to be euill spoken of: besyds the grete reioyse and gaudye mynystrred to the enymes of the trooth / ye and some good men wyshe vs bothe neuer to haue ben bozne / and saye we be bothe full of poyson. For douteliss Tyndals complexion is sicke / that for all his holy protestacions and holier fayned good entents here expessed of his owne mouth / yet had he leuer marre and destroy al / and (as they saye) set all at six and seuen / then he wolde haue suffred the translation of this one worde resurreccio to haue tarped & aboden the iugemēt of cristis churche: so sore yt gnaweth his herte to be correcked and warned of me / but a fole and vnlearned as he bothe reputeth me and telleth yt me to my face / For in good fayth / & as I shal answere befoze god / ere he came to one place of the testament to be last corrected / I tolde his scribe / euen him that wrote and correckted the testament for him / that there was a place in the begynnyng of the .vi. cap. of the actis somewhat derkely translated at fyrst / and that I had



89  
vnto Tindals pistle.

mended it in my correction and bode him  
shew yt Tin. to mende yt also / yf yt be so  
sene vnto him / and I dare saye he shewd  
yt hi / but yet because I founde the fault  
te and had corrected yt before / Tin. had  
leuer to haue let yt (as he did for all my  
warnyng) stande styll derkely in his new  
correction whereof the reder myght take  
a wrong sence / then to haue mended yt  
whych place whether yt standeth now  
clerer and truer in my correction then in  
his / let the lerned iuge. The place is this  
is / In those dayes as the nowmber &c.  
where / for that at he traslateth wy Dowg:  
I saye / their poze nedye / which includeth  
bothe men and wemen / for bothe were re-  
leifed by their dayly almose and the greke  
worde is the comon gēder to bothe / and  
where Tin. sayth / Dayly minystracion / I  
saye dayly almose as Paule vseth the sa-  
me worde. ii. corin. ix. For after Tindals  
translacion / yt sheweth that the apostles  
shulde haue had certayn wedewes of the  
hebzeues to serue and mynyster vnto th-  
em at their tables or in other vles / and so

## Chapologye & answere

the grudge to haue rylen / that theise booke  
 Deuys were despyled and put out of offyce  
 whē the text truly and clerely translated  
 sheweth a nother sence farre vnylike yt as  
 the circumstance declareth. And yf I had  
 ben giltye al these crymes which T. false-  
 ly imputeth vnto me calling me vayne glo-  
 riousse / couetousse / curiouse / sedyciousse /  
 factiousse a sower of heresyess / a denyer of  
 the general resurrecciō whych I take god  
 to recozde I neuer thought nor did yt / he  
 wolde rather (yf he had had sicke a godly  
 zeale as he here cloketh) ere he had thus o-  
 pely & ppetually belyped & sclaūdered me /  
 fyrst haue come to me and warned me bro-  
 therly and patiently / But god almyghty  
 thenseer & sercher of herte & reynes how  
 holy so euer ovr bysard wordes & workis  
 apere / be iuge at our departing betwoene  
 T. & me. I shewed & now I shew T. age-  
 ne where the scripture disalow his false o-  
 pinion of the soulis to slepe / & ye se how he  
 beareth yt / I shewd T. where I fownde  
 faultis longe befoze this in his translatiō  
 & now ye se that he do not onely not mēde



91  
vnto Tyndals pistle.

oypt nor cōfesse not his ignozāce but rather  
ce call me heretyke ād belye me thus spight-  
edfully for my labour.

as wherefore I beseeche George Joye/ye & all o- Tyndal  
ad ther to/for to trāslate the scripture for them sel-  
le-ues/whether oute of Greke/Latyn or Hebrue.

o- Here T. is afrayd lest any man wolde Joye.  
e/ steale awaye frome him the glozye ād na-  
of me of his translaciō:whych nether I/nor  
d nomā els is aboute to do /he wolde haue  
he mē translate for them selfe/whē we be all  
ly bozne to profite our neybours and for the  
comon wele / by hys foris the ensample he  
pretendeth as though he I shulde steale a-  
waye his gloriouse name for the transla-  
tion/& yet he seith & repeteth my wordis  
himself calling yt but a dyligēt correcciō &  
no translacion/for yt had ben but a lye to  
cal yt my translaciō for trāslat yng & men-  
ding a fewe certayn doutful & derke pla-  
ces. But I doubt not but that astir T. ād  
me bothe/there be oꝝ shal come/which sh-  
all mēde bothe our trāslaciōs & paradue-  
ture cal thez theirs/which I pray god sen-  
de vs/and I/for my parte shal geue place

## Chapologye & answere

unto sicke one withe grete and many thankis.

**Andal** For this I protest/that I prouoke not Ioye ner any other man (but am prouoked, & that after the spytfullest maner of prouokinge) to do sore agaynst my wil and with sorow of harte that I now do.

**Joye.** If this be not a spightful prouokacion to me / thus to belye me / to sclaunder me as C. hath done / let all that rede bothe our talis be iuge / and whether the englisshing of that worde resurreccio be so spightful a prouocacio to a meke modest cristen man / as thus so spightfully and scla-

**Andal** underously to wyte agensst me. C. sayth I neuer can nor wil suffer of any man that he shal go take my translacion and co-

**Joye.** recte yt with out name. Lo here is a grete mater wherfore this so pacient a man shulde be offended and moued thus shamelesly to wyte into the offense and hurte / ye into the destruccio of al that is buylde in cristis chirche / and perpetual infamy of his brother / let euery man beware how he medle withe C. workis / and espe-



92  
vnto Tindals pistle.

cially take hede that he mēde not/nor yet  
correck them/except he putto his name/  
for how false so euer they be/Tin. wilnot  
gladly haue them mended as I percey-  
ue/thinkyng that nomā is able to correc-  
ke hym /and yet vnder the cloke of hypo-  
crysye hymselfe desyereth in the ende of  
his fyrste transllacion other men to men-  
de and correcke yt / thys man belyke whē  
en he translated yt / was nether man nor  
angell but god hymselfe that cannot erre  
nor lye / he saythe I haue made sicke chā Tindal  
ging as hym selfe durst not do as he ho-  
peth to haue hys parte in criste thoughē  
the hole worlde shulde be geuen hym for  
his labour.

And I saye / I haue made many chan- Fore.  
ges which yf T. had had sicke sight in the  
greke as he pretēdeth & conferred yt dili-  
gētly with the greke as he sayth he did / he  
shulde haue made the same changes him-  
selfe / which places I shal poynt him to he-  
re after / but yet let Tindale loke ouer his  
Testament once agene and conferre yt a  
lytle beter withe the verite and greke to /

94  
Chapologye & answere

I wolde euery man wolde compare my  
coꝛreccio wyth his / and marke well euery  
change / & he shall se that I changed some  
wordis & sentēcis / which C. after me was  
cōpelled eue as I did / so to change & coꝛ  
reke them himselfe.

After that Tindals coꝛreccio was prin  
ted: yt chaunced me to turne here & there  
in his new diligētly coꝛrected testamēt so  
cōpared wyth the greke: as first in the be  
gining of .i. ca. Ro. And there me thought  
his translacon was not accoꝛdyng to the  
text / where Paule in hys salutation ap  
peth to affirme that by thre thyngis espe  
cially / as the scrypture sheweth yt / Criste  
was declared to be the sonne of god. First  
by power / secondarely by the holy gost /  
thirdey in that he rose frō dethe. where  
the text hath / ex eo q̄ resurrexit &c. which  
C. englissheth sence the tyme that he ro  
se / knowing not what / Ex eo / there sygni  
fyeth / For crist was declared to be the  
sonne of god bothe by hys godly power and  
also by the holy goste often tymes before  
his resurreccio & not after yt / as yemaye



95

vnto Tyndals pistle.

in se hys power in doing miracles all before  
his resurreccio / the holigost also before yt  
om declating hym / John. i. xv. & xvi. Also in  
was the. xiiii. ca. i. co. how englissheth he there  
co. this worde / spiritus. which signifyeth in  
that place the breathe / & voice of our con-  
science / and yet T. sayth. If I pray with con-  
science my spirit prayth / but my mynde is  
not so with out frute / whych sentence after hys  
be- translatiō is contrary to cristis sayng that  
we shoulde haue vs to praye & worship his fa-  
ther in spirit. Joā. iiii. ro. i. In that chap.  
also what englissh geueth T. in. these wor-  
des propheta & prophete. which signifie  
there / the interpretour & interpretaciō of  
prechyng of holy scriptures. And where  
Paule wolde that these interpretours or  
prechers shuld preche & declare the scrip-  
tures one after another before the cōgre-  
gaciō / & not two or thre of thes all at once  
to abyde confusion / For god (sayth he) is  
not the autoz of confusiō &c. T. euencleue  
contrary to the text / translateth thus : let  
the prophetis speke two at once or thre at  
once. There were some heretyks in pau-

Chapologye & answere

1. co. 15

his tyme which sayd that our bodyes shoulde not rylse the selfe same ageyn / but wother disticte & seueral bodies: vnto whose opiniō (albe it I know wel T. beleueth yf not) yet he ministreth a shrewd occasiō in taking awaye the texte by vntrewly trāslating this sentence. et unicuiq; seminū dāt deus suū oꝝ propriū corpus / (as hathe the bulgare texte) God geueth to euery seed his own bodye / and not a seueral bodye as T. tranlateth yf / For by this text Paule confuteth their heresye / that saye we shal not rylse agene wyth our own bodyes / but wyth some wother seueral and distincte bodyes frō these which we now carpe aboute. I meruel that T. calleth suū oꝝ propriū corpus / a seueral bodye / If I had thus trāslated these places he might wel haue sayd / I had nede go lerne my donate & accidence agene / rather then to translate scriptures: had he not yet haue sayd worse by me. But here paraduēture Tin. will excuse hi by the greke oꝝ by some hebreu phrāse left ther yn / as he telleth some simple reders that know nether of thes bothe



97

vnto Tindals pistle.

how they make agens<sup>t</sup> me in thys worde  
resurrectio: & as he boasteth himselfe in the  
beginning of this his godly pistle & also in  
his prologe / laying that he hath copared Tindal  
the testamēt with the greke & wedded out  
of yt many faultis ( & yet in some place ma-  
de yt worse then it was befoze ) which lake  
of helpe at the beginnyng & ouer sight did  
sowe therin. It ought seme chāged (sayth  
he) or not all togither agreing wythe the  
greke / let the finder of the faulte / cōsider  
the hebrew phrase or maner of speche les-  
te in the greek wordis &c. So that T. in Jore.  
his translatiō / yf any fault be founde / wol-  
de seme to flitte frō Greek to hebrew / frō  
the present tēce to the future / frō persone  
to pson / frō nowmber to nūber / yea & as  
yt playnely apereth in alterig the texte of  
Peter / & in altering these sayd places frō <sup>1. pe. 4.</sup>  
the latyn texte / enēclene frō the trwothe of  
the texte vnto hys owne bayne imagina-  
tiōs / as euery reder maye wel preue. If  
he were so wel sene in the greek as he ma-  
keth him selfe / doinge sicke diligēce in this  
his correcciō as he p̄tēdeth & professeth /

## The Apologie & answere

he shulde haue lefte out some of so many  
bayne & fryuole notis in the mergent no-  
thing correspōdig noz expowning the tex-  
te / & haue mēded mo favotes in his texte /  
1. ioan. 3 At the firste opening of his boke / I chaū-  
ced bpō this glose in the mergēt. Loue is  
the firste pcept & cause of all other. And I  
loked on the rother syde / & there I sawe a-  
geinst yt this other: Fayth is the firste cō-  
mandmēt & loue the secōde / whych gloses  
(except C. gene vs the thirde glose to de-  
clare & cōciliate these two) maye apere cō-  
traraye to the reders: how be it methiketh  
yt not good so derkely & doute fully to glo-  
se where the text is playne / that we must  
go make glose bpō glose / & so at laste lede  
mē frō the texte to wander in gloses as it  
hath bene in tymes paste: & paraduētūre  
Cin. wolde haue geuē vs the thirde glose  
to / had the mergēt haue ben able to recey-  
ue yt for other gloses / gloses / & all ytel to  
Mat. I the purpose. I meruel that after C. in his  
first trāslaciō our ladie was maryed vnto  
Ioseph / & that now in his new correccion  
she is but betrouthed to hi. If his first trā-



**unto Tindals pistle.**

flacion were true in this place / why then  
did he correct it. And yf it were false that  
she was maryed to Joseph when she was  
there espyed grete with childe / how shall  
we pue that crist was conceyued in wed-  
lok: which thyng Mattheus mynde is  
there to proue yt / & luke affirmeth the sa- loc. I  
me / the worde translated into this latyne  
worde desponsata / which worde astir my  
poze lerning / by the reson of the preposi-  
ciō / De / in cōposiciō signifyeth more then  
the simple worde sponsata / & maketh the  
verbe to bere wyth yt more encrese & ful-  
nes. Also this sentēce in latyne folowing /  
priusquā congressi fuissent / Tin. engles  
thith / befoze they came to dwell togither:  
in which whether he hath trāslated truly  
the mynde of the uāgelist let the lerned in  
cristis chirche be iuges. I wolde haue th-  
us translated it. when Mary / his mother  
was maryed vnto Joseph / befoze they  
had layne togither / she was espyed to be  
with chylde: which was by the holy goste.  
For she was saluted in wedlok & cōceiued  
criste by the holy goste / befoze she knew

## The Apologye & answer

(that is) slept with hir howsbonde / as the  
order of the text & story tolde / Declareth.  
whē T. hath mended these fautes / I shal  
shewe himoo. And for al his grete diligē-  
ce in adding the pistles of the olde Testa-  
mēt / yet hath he missed the kushen in ma-  
ny placis / & must be cōpelled to mēde hys  
fawtis aftir myn ensample / orels leue the  
reder as yt were in hys Maze sekynge for  
some of the pistles where he shal neuer fin-  
de thez. Paulis mynde is that. ii. oz. iij. o-  
ne aftir a nother (thoughe T. translateth  
two at once oz thre at once cōtrary to the  
text) may interpte scriptures in the chir-  
che / wother mē iuging & tryinge their in-  
terpretaciōs by the scriptures. And if au-  
ght be reueled and geuē to any other that  
sitteth bye & hereth the firste / the first mā  
shulde holde his peace & here hi / & not euē  
anon to wypte any maliciouse & contenci-  
ouse pistle agēst hi / as dothe T. agēst me.  
Paule cōmādeth vs to do al thigis for the  
edifying & consolaciō of the chirche / & not  
to destroye / auerte / cōfōūde / & inquyet yt  
as hath T. Done by his sclaūderouse & se-



10  
vnto Tindals pistle.

dicionse pistle. The mynde & sence of one  
interpzetour / sayth paule / is subiecte vn-  
to a nother interpzetour / hito expēde & iu-  
ge yt by scriptures saythfully & louingly /  
& shal not T. interpzetaciō be then subie-  
cte & iuged by wother mē. will he not suf-  
fer a nother mā to correcke and mēde his  
fawtis. but anon must break forth into  
raging & lying / wryting so sclaūderouse &  
shamelesse a pistle bpō his brother that so  
wel deserueth vpon his worke. And yf he  
be so blindly affeccionated as euery man  
is / without the more grace vnto his ow-  
ne werkis & sentence: yet ought he not to  
auēge himselfe on this maner / so sodēly &  
headely casting sich confusiō into amonge  
the cōgregaciō / For god is not the autor  
of confusiō but of peace &c. And euē here /  
by this same troublouse touche of T. may  
euery indifferēt reder se which of vs sto-  
de on the trwe parte / whether yt was J /  
in trāslating that worde other wyse then  
he did / or whether yt was he aftir warde  
euē cōtinētly in wryting so sclaūderouse &  
venomouse a pistle. Declaring vnto all in-

Chapologye & answere

182  
differēt godly & not affeccionated reders  
of what spirit the man was carped. But  
god geue hi a better mynde / and vs bothe  
grace to forgeue eche other / to repressē al  
liche carnall affect; that we may be bothe  
reuiued & renewed with the spirit of pea-  
ce & loue / that our spirit; departed from  
our bod; might liue with crist in heuē vn-  
tyl our bodys aftir that sleape in the du-  
ste be awakened with the trōpet of god / &  
resumed of our soulis to ryle & come for-  
the togither into that gloriouse lyfe & io-  
youse glozpe / perpetually to prayse & ma-  
gnifye our father by hys sonne our saui-  
our in the holy gost / vnto whom be glorie  
and prayse for euer Amen.

Tindale verely might neuer abyde yt /  
that I especially (whether he so thynketh  
of wother mē god knoweth) shuld trāsla-  
te / wyte / or medle wyth the scriptures /  
as though the holy goste with hys giftis  
were restrayned vnto onely Tin. & might  
not breath where hi listeth / as though T.  
were lerned onely / & none but he. where-  
fore let euery reder be warned and taught



**vnto Tindals pistle.**

at this ensample & greuouse tentacion of  
this mā (for I take yt no nother wyse) lest  
as Paule saith/we be puffed vp with conyn-  
ge boyled al charite which edifieth. Let vs  
not stōde to highly in our owne opiniō/lest  
whyle we apere lerned / we proue our self  
foles / & while we seme to stōd faste / we lye  
groueling on the grownde gnawing the  
erthe / eting & deuouring our cristē bro-  
thers name & fame / besmerig & dawbing  
eche other with dirte and myer. But had it psal. 55  
bene my enemye that thus had vniustely  
reuyled and vexed me / I coulde haue boz-  
ned him / And yf my hater had thus oppres-  
sed me / I coulde haue had abydded hym.  
But yt was thou my nowne felowe / my  
companion in lyke perel and persecucion /  
my familiare / so well knowne / vnto whō  
I comitted so louingly my secretis / with  
whō gladly I went into the house of god.  
wherefore me thynketh he shulde haue e-  
ther bozne & winked at the calling of this  
worde Resurrectio the lyfe after this / sith  
yt so signifyeth / or haue patiently abode  
wother mennis iugement / rather then

Chapologye & answere  
wyth so sclaunderes a pistle/so sodenly to  
haue rente and torne my name with  
so perpetual an Infamye and  
with so many fayned lyes.  
whiche all God forgeue  
the mā as I wolde  
be forgeuen my  
nown selfe  
Amen.

The. xxvij. Daye of Febyuarpe.



to